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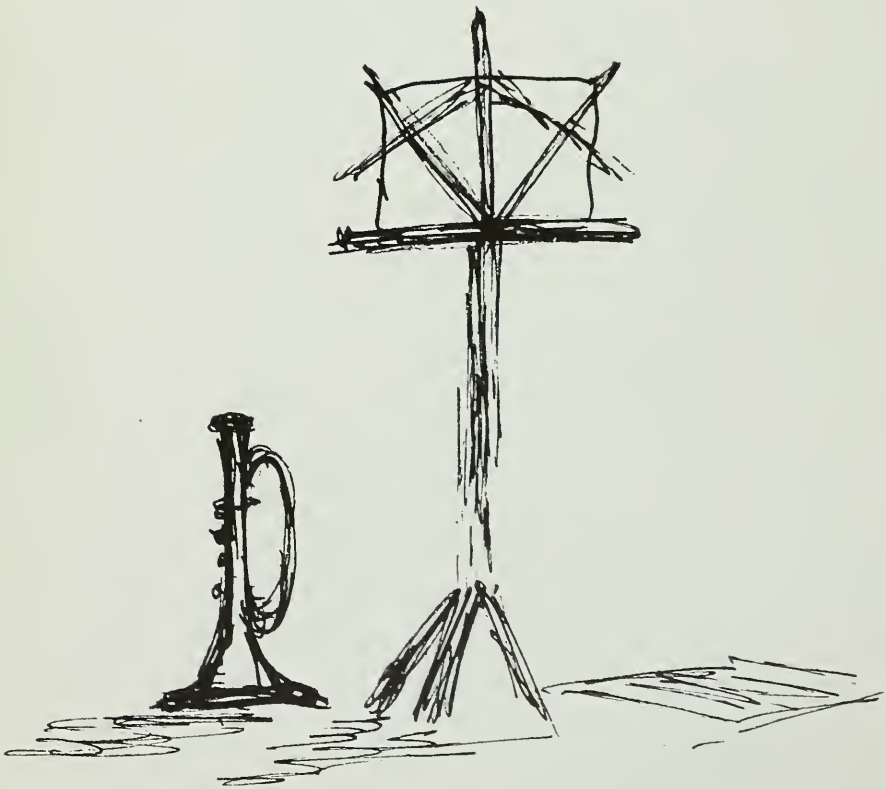

# MASMID

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*"Men do not understand books until they have had a certain amount of life, or at any rate no man understands a deep book, until he has seen and lived at least part of its contents."*

anonymous

# MASMID
# 1959

YESHIVA COLLEGE

# DEDICATION

DR. LOUIS H. FELDMAN
*Asst. Professor of Classics*

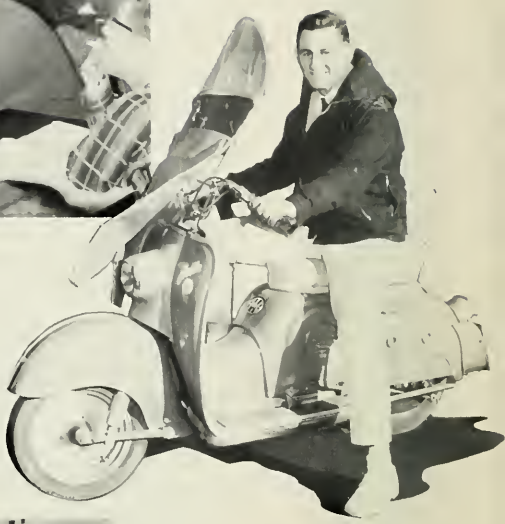
Love of learning can only be transmitted by a person who himself personifies in every aspect of his character, as a pedagogue and as an individual, the perfection attained through study. Dr. Louis H. Feldman, in the devotion he has shown towards his students has represented for us this perfection. His firm conviction in the truth and vitality of Orthodox Judaism, his vast erudition, his painstaking preparation of every lecture hour, his willingness to expend any amount of time and effort on behalf of a serious student; all of these qualities in Dr. Feldman inspired us to devote the fullest extent of our capabilities to gain mastery of the study we undertook with him. His challenge to our intellects impelled us to make use of our utmost potentialities, and simultaneously instilled in us a respect and admiration for the man who thus inspired us.

We shall have pleasant memories of the laugh, we shall make extensive use of the knowledge, we shall never forget the man to whom we dedicate this, our final work, Dr. Louis Feldman.

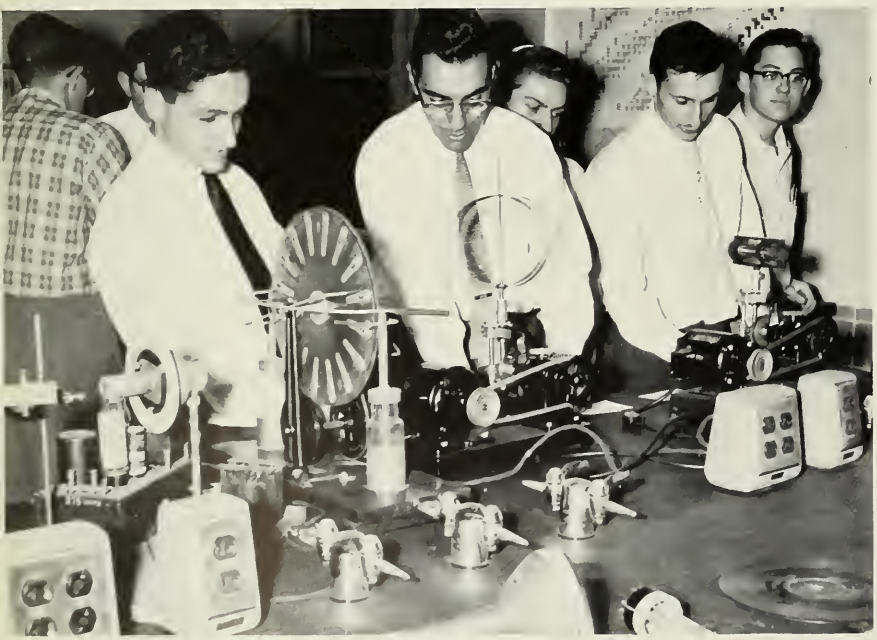
CLASS OF '59

This is the symphony of Yeshiva. It is a four-movement portrayal of life at Y.U.—the Andante mornings, the Minuetto afternoons, the Scherzo nights. The unnoticed occurrences, the daily routines, the classes, the dorms, the cafeterias, all constitute the Rhythm and Rhyme, the disordered order of a typical day. The theme is based on a dominant major chord which prevails throughout (with many variations) and which is strongly reiterated in the Finale. The appreciation of this theme is the most important facet of the symphony.

*. . . con chaoticum*
"The laws sometimes sleep, but never die"—Law Maxim



*. . . con Lambretta*
"Live as long as you may, the first twenty years
are the longest half of your life."—Southey



*. . . con tedium*
"Society is now one polished horde,
Formed of two mighty tribes, the bores, and the bored"
—Byron, Don Juan

# Allegro

*. . . con F.T.A.*
False Three Alarmer

*. . . con Angelo*
"A Land o' milk and honey"—Holy Bible

*. . . mit hidden beard*
"God Loveth the clean"

*. . . mit minyan*
"Prayer is the voice of faith"—Horne

*. . . mit shilshul*
"Always a run for your money"—Parker

*. . . mit procrastination*
"Hello—Rabbi Posen?"—Senior

# Andante

*. . . mit der sandman*
"Slumber is also a form of criticism"
—Carl Sandberg

*. . . avec intramurals*
"Some people have a perfect genius for doing nothing
—and doing it assiduously"—Haliburton

# Minuetto

*. . . avec Rock n' Roll*
"Music hath charm to soothe the savage beast"
—Bramston

*. . . avec chem lab refunds*
"Blessed are those that nought expect,
For they shall not be disappointed"—Walcot, Ode to Pitt

*. . . avec Group 2A*
"Clear the room. Something's amiss with the Kipp Generator"
—Anonymous

*. . . avec Synthesis*
"Variety's the spice of life.
That gives it all its flavor."—Cowper

# Finale

**BE LIKE THE BIRD**

Be like the bird, who
Halting in his flight
On a limb too slight
Feels it give way beneath him,
Yet sings
Knowing he hath wings.

*Victor Hugo*

# FACULTY

Joshua

*To the Seniors of Yeshiva College:*

As you take leave of Yeshiva College, may I offer you my sincerest best wishes for every success in the years ahead. You have earned the approbation of your teachers and their firm conviction that you will continue to grow in faith and knowledge.

Men, like institutions, must forever develop their resources if they are to withstand the pressures of modern life. For the Jew in America, this means a constant return to those sources of inspiration which have sustained our people through thousands of years. Only through the unceasing study of Torah and the carrying forward of our sacred traditions can we maintain our identity in a world where shifting values indicate a lack of moral purpose. One of our great sages has written, "It is the way of the wise to call themselves students all the days of their life." In the 20th century, this is true as never before.

You are fortunate indeed in having attended Yeshiva College. Here you received an unparalleled foundation for further intellectual and spiritual development. For at no other institution in the country are the rich treasures of Judaism and the arts and sciences of western civilization perpetuated in one program. This unique education invests you with a special responsibility— to carry on the quest for knowledge and the study of Torah for the benefit of unending personal growth. In this way, you best serve God and your fellow man.

May you be granted the blessings of life, peace and understanding.

Samuel Belkin

SAMUEL BELKIN
*President*

Dr. Simeon L. Guterman
*Dean of Yeshiva College*

Rabbi Dr. Moses D. Tendler
*Assistant Dean*

Professor Morris Silverman
*Registrar and Assistant Professor of History*

Rabbi David Mirsky
*Coordinator of Admissions and Assistant Professor of Hebrew and English*

Dr. Louis H. Feldman
*Asst. Prof. of Classics*

Dr. Irving Linn
*Professor of English*

Dr. Stanley Weintraub
*Vis. Asst. Prof. of Speech*

Dr. Herbert S. Robinson
*Vis. Prof. of English*

Dr. Nathan Susskind
*Vis. Assoc. Prof. of Yiddish*

Mr. Arthur Imerti
*Instructor in Speech*

# FACULTY

Dr. David Fleisher
*Professor of English*

Dr. Sidney Braun
*Professor of French*

Mr. Maurice Wohlgelernter
*Instructor in English*

Dr. Seymour Lainoff
*Asst. Prof. of English*

Dr. Ralph Rosenberg
*Professor of German*

Dr. Emanuel Rackman
*Assoc. Prof. of Political Science*

Mr. Isidore Meyer
*Lecturer in History*

Dr. Helmut E. Adler
*Assoc. Prof. of Psychology*

Rabbi Gilbert Klaperman
*Lecturer in Sociology*

Mr. Soloman Zeides
*Instructor in Library Techniques*

Dr. Alexander Brody
*Professor of Economics*

Dr. Karl Adler
*Professor of Music*

Dr. Aaron Margalith
*Prof. of Political Science*

Dr. Nathan Goldberg
*Professor of Sociology*

Mr. Israel Young
*Asst. Prof. of Guidance*

Dr. Sidney Pleskin
*Assoc. Prof. of Education*

Mr. Ephraim Dworetsky
*Vis. Asst. Prof. of Economics*

Dr. Alexander Litman
*Professor of Philosophy*

Mr. Steven Jaffe
*Assistant Librarian*

Mr. Abraham Hurwitz
*Prof. of Physical Education*

Dr. Adolf Anderson
*Vis. Assoc. Prof. of Chemistry*

Mr. Perez Posen
*Asst. Prof. of Physics*

Dr. Harry Rauch
*Assoc. Prof. of Mathematics*

Dr. Samuel Soloveichik
*Asst. Prof. of Chemistry*

Mrs. Ida Dobkin
*Instructor in Chemistry*

Dr. Bruno Z. Kisč
*Prof. of Philosophy*
*and*
*History of Science*

Dr. Meyer Atlas
*Professor of Biology*

Mr. Harvey Senter
*Teaching Fellow in Mathematics*

Dr. Arnold Lowan
*Professor of Physics*

Mr. Abraham Kasser
*Chemistry Stockroom*

Dr. Eli M. Levine
*Professor of Chemistry*

Mr. Charles Patt
*Teaching Fellow in Mathematics*

Dr. Leó Zippin
*Professor of Mathematics*

Dr. Bernard Abramson
*Instructor in Biology*

Dr. Abe Gelbart
*Professor of Mathematics*

Dr. Shelley R. Saphire
*Professor of Biology*

Dr. Eli Sar
*Asst. Prof. of Hygiene*

Mr. Jonah Mann
*Instructor in Mathematics*

Rabbi Joseph Rabinowitz
*Instructor in Chemistry*

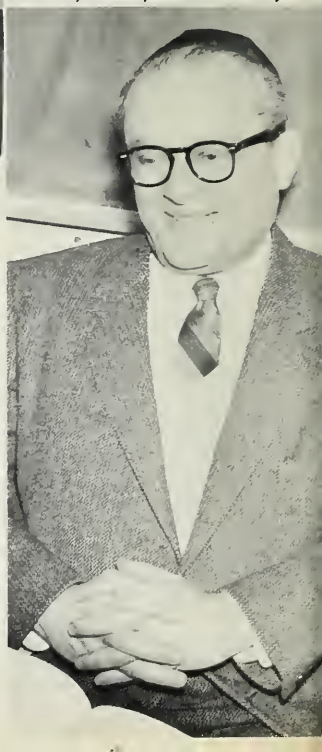
Dr. Samuel Sar
*Dean of Men and Professor of Bible*

Rabbi Harry Wohlberg
*Asst. Prof. of Bible*

Rabbi Michael Katz
*Instructor in Bible*

Dr. Irving A. Agus
*Professor of Jewish History*

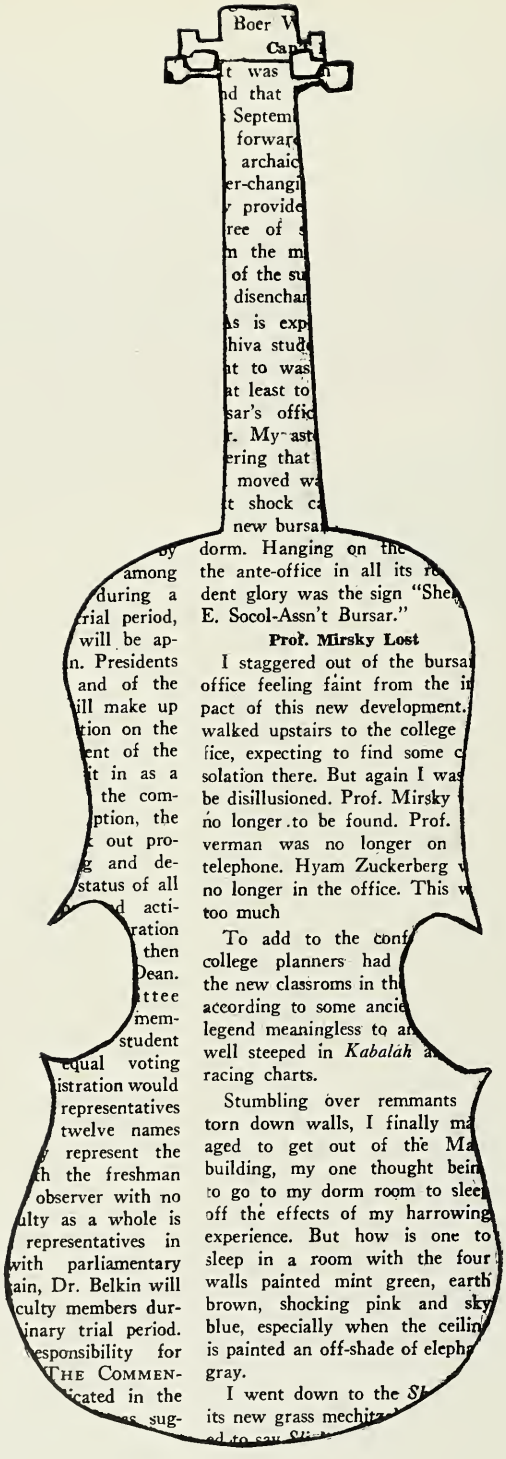
Dr. Hyman B. Grinstein
*Professor of Jewish History*



Dr. Gershon Churgin
*Professor of Hebrew*

Dr. Milton Arfa
*Asst. Prof. of Hebrew*

# ACTIVITIES



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with parliamentary experience. But how is one to
ain, Dr. Belkin will sleep in a room with the four
culty members dur- walls painted mint green, earth
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THE COMMEN- is painted an off-shade of eleph
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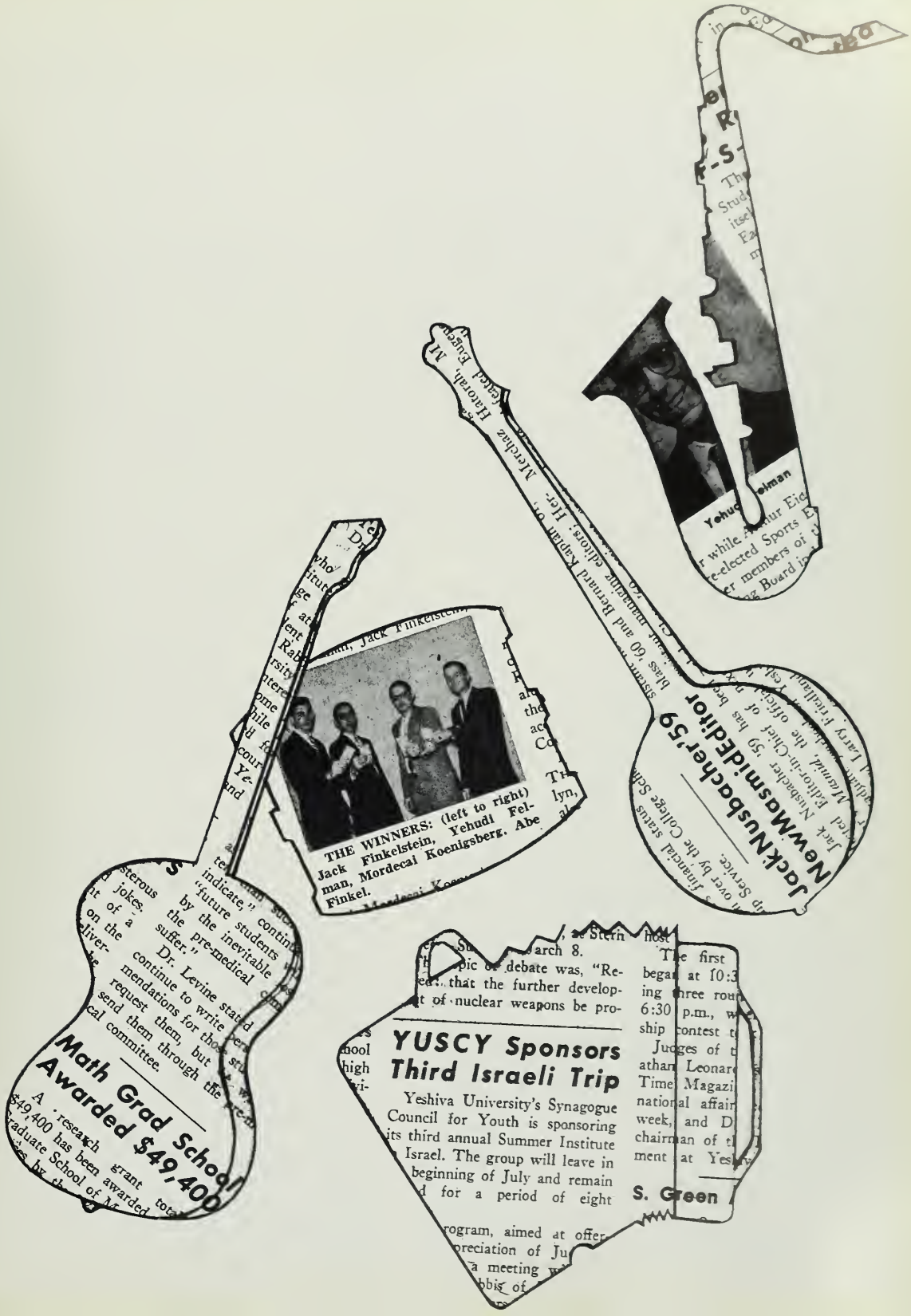
its new grass mechita
ed to say *Sh*



THE WINNERS: (left to right) Jack Finkelstein, Yehudi Feldman, Mordecai Koenigsberg, Abe Finkel.

Jack Nusbacher, '59
New Massmid-Editor

YUSCY Sponsors Third Israeli Trip

Yeshiva University's Synagogue Council for Youth is sponsoring its third annual Summer Institute Israel. The group will leave in beginning of July and remain for a period of eight

Math Grad School Awarded $49,400

A research grant totaling $49,400 has been awarded Graduate School of

# MASMID

Lawrence Banchek, *literary editor*

Abraham I. Aronson, *typing editor*

Saul J. Berman, *activities editor*

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Joseph Dietcher

**TYPING STAFF**
Mike Feinerman
Al Golub
Eugene Zaveloff

**ACTIVITIES STAFF**
Steven Riskin
Edward Rosenbaum

# 1959

Jacob Nusbacher, *editor-in-chief*

A yearbook is a record. It is an irrevocable testimony of those things which fade with memory. It relates in words and pictures what was done at Yeshiva, what was said, and what wasn't said.

The staff of MASMID has tried to present the past year's events in as interesting a manner as possible. Many new techniques and ideas have been employed and I hope they will serve as a guide for future years.

MASMID'S success, however, has been due mainly to the efforts of the Editorial Board. Their own diligence and their confidence in my judgment have been vital factors in the production of this yearbook.

Also, my sincerest thanks go to:

MASMID faculty advisor Rabbi David Mirsky for his truly professional advice and criticism;

The talented and tireless staff of Corydon M. Johnson for those extra things they did for me;

George Rubens of Lorstan Studios for his availability and reliability.

*Jack Nusbacher*

Allan Schulman, *copy editor*

Marshall Cohen, *photography editor*

Ralph Carmel, *art editor*

Raphael J. Levine, *copy editor*

**COPY STAFF**
Joe Aufrichtig
Noel Nusbacher
Erich Zauderer

Armand Lindenbaum, *business manager*

Robert S. Hirt, *business manager*

**BUSINESS STAFF**
Ernest Goldmann
Henry Book

Gerold Frankel, *business manager*

# The Pro's

Once again this year, the Debating Society extended the size and scope of its activities. During the fall term, the varsity debated New York colleges including Columbia, Fordham, NYU (Heights) and Queens Colleges and emerged with a winning record.

In the spring, the debaters were divided into four teams of two. As usual, groups were sent to Massachusetts and the Washington-Baltimore area while a new Southern tour was organized to replace the Upstate New York Tour, and the Mid-West Tour was greatly expanded. A fifth tour to Canada was introduced for the first time in the team's history.

Except at Washington, all debates on these tours were sponsored by synagogues whose Rabbis were ordained by RIETS. Thirteen debates were conducted in synagogues and five at the local colleges. The debaters were victorious against Ohio State, Johns Hopkins, Virginia State, University of Detroit and others. The overall tour record included seven wins, seven losses, and 3 non-decision debates.

Among the cities which the Society visited this year were Norfolk, Va., Charleston, W. Va., Columbus, Ohio, Wichita, Kansas, Montreal, Toronto, Detroit, Pittsburgh and Cleveland. Together the teams traveled about 10,000 miles.

Extensive publicity programs were conducted in all communities where the debates were held. The debates were featured in over 50 prominent papers, from the *Detroit Free Press* to the *Boston Globe* as well as in the *Wichita Beacon, Montreal Star, Pittsburgh Press* and others. The Jewish Press, both English and Yiddish covered the debates in its editorials as well as the news columns. An album of the clippings was presented to Dr. Belkin.

*Seated left to right: Jack Finkelstein, Yashar Hirshaut, president; Jerome Witow, Gerald Blidstein. Standing: Larry Halpern, Jerrold Neugeboren, Martin Gordon, Steven Riskin.*

*Dr. David Fleisher, faculty advisor to the Debating Team (left), looks on as the winners of the New York Metropolitan Debating Tournament receive awards from the Science editor of Time and the National Affairs editor of Newsweek.*

Judges of the debates were carefully chosen by the Rabbis. Among the judges were the three managing editors of the Detroit daily papers who awarded Yeshiva a decision against U. of D., the assistant editor-in-chief of the *Montreal Star,* Senator Croll, the only Jewish senator in Canada and Mr. Moses Feuerstein, president of the Union of Orthodox Jewish Congregations.

Early in February, the debaters represented Burma in a Model United Nations in Montreal.

In March, the Debating Society held its Third Annual Metropolitan Debate Tournament in which thirteen New York colleges participated. Judges of the finals were Jonathan Leonard, Science Editor of *Time,* James Cannon, assistant National Affairs Editor of *Newsweek,* and Dr. David Fleisher, coach of the Yeshiva hosts.

The debaters closed their season by debating Yale at New Haven and Columbia at the Waldorf Astoria. The debate against Columbia was on the topic "Resolved that New York City should become the 51st state."

and the Con's

# The Commentator

Yehudi M. Felman, *Editor-in-Chief*

"Beneath the rule of men entirely great,
The pen is mightier than the sword."
EDWARD BULWER LYTTON

This year, the Commentator was completely free from any sort of censorship or advisory system by the administration, faculty or alumni. Responsibility for its editorials was assumed by the Governing Board.

At the time that this article is written, this system seems to have succeeded quite well. There have been no unusual quarrels with the administration such as those that caused the Commentator to suspend itself for six weeks at the end of last year. On the whole, this year marked the beginning of a new era of amiable Commentator administration relations in which both The Commentator and the administration fully recognized their responsibility to themselves, to each other, and to the student body.

Commentator-Student Council relations also seemed to have entered a new phase. There was a demand this year for a clarification of the exact relationship between these two, and a Student Council Committee was established to study it.

In the technical sense of the newspaper, news was confined mostly to the first page. Articles were shortened so that as much news as possible could be entered on page one. The news coverage emphasized the Fleisher report, the cancellation of the Machon Greenberg and the establishment of the Machon Gold in its stead, and the Middle States visit. In addition, the Commentator tried to cover all news of interest to the students in branches of the University other than that of the College, such as RIETS, TI, J S P , the Graduate School of Mathematical Sciences, CSD, Public Relations, the Youth Bureau, the libraries, Stern College, the Graduate School of Education, and the Film Society. In addition, the activities of the Student organizations—S C , S O Y , and T I S C — were given full coverage.

The main innovations of the Commentator this year took place in the feature department. "The Professor Exposed" a column in which a profile of the life and views of a Faculty member are presented, appeared in every issue and covered 14 professors from all departments of the college.

Another innovation was a series of features presenting to the Student Body the inner workings of the divisions of the University. The articles about the unfamiliar ones, such as the Graduate School of Education, the Pollack Library, the Film Society, Community Service Division, Public Relations, Bernard Revel Graduate School, Youth Bureau, Albert Einstein College of Medicine, and the Israel Institute were informative rather than critical. However, the articles on the more familiar divisions of the University—R I E T S , T I , J S P, and Stern College were searching analyses, and caused quite a stir in Yeshiva.

Other series were run. Among them were: "Israel Today" which featured an interview with Rav Amrom Blau, the leader of *Neturai Kaita;* "Snobs Hobnobs" which attempted to guide

Norman A. Bloom, *Associate Editor*

# Mourn Rabbi Shatzkes

More than 1800 people filled Lamport Auditorium Tuesday, December 30, to hear Dr. Samuel Belkin, Rabbi Dr. Joseph Soloveitchik, Rabbi David Lifschitz

Torah scholar who pass... away Monday, Dece... 29. At M. T. J... listened to Rabbi Feinstein, its rosh Rabbi Henkin of the Torah Fund, and R... manowitz of the ...hiva, eulogize the

Rabbi Shatz... the Lomza R... the Yeshiva ... a membe...

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See Editorial o...

...cil's income has re... constant. As a con... dent Council's budg... ated at a deficit.

**Better Student S...**

Student Council ... pressed the hope th... would usher in a ... service for students. i... panded club progr... mitory film shows. Th... been discontinued la... cause of a lack of fu...

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## Makes High Score

**Saul Berman**

Law School Aptitude ... Sunday, November 9, ... n '559, placed in the ... Aptitude Test winners ... d States during the ...

## ...ire Boasts ...ed Record

...inue to ... ...lations for those students who ...est them, but he will not ... them through the pre-medi... committee.

## ...ath Grad School ...warded $49,400

...A research grant totaling ...9,400 has been awarded to the ...aduate School of Mathematical ...ences by the National Science ...undation, announced Dr. Sam... ...l Belkin, president of Yeshiva ...niversity.

The grant will be used over a ...ree-year period to support re... ...rch on "Transformation ...s—Topological and Differ...

**...rectors Appointed**

...sor Leo Zippin and As... ...r Harry E. Rauch ...ect.

# ...Comment.

...duate Newspaper of Yes...

...RK CITY, THURSDAY, MARCH 19, 1959

# ...I.Y.U. Wins Tourney

## Dr. Belkin Is Host To Student Council At Tea, Discussion

...uel Belkin, president ...University...

Artie Eidelman, Sports Editor

...TORY CITY, MONDAY, JANUARY 19, 1959

...eshiva College

# S.C. Unanimously Votes Student Activities Fund

Albert Hornbloss, Managing Editor

## Mirsky Lectures ...iterary Society

...el ...old B... ...ld Un... ...ild th... ...at th... Da...

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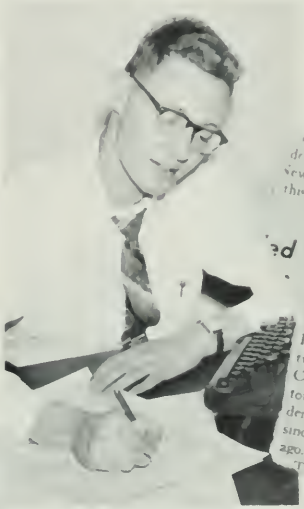
...ed

## 12 Students Leave To Study in Israel; Total Soars to 60

Twelve ... ...eri... Institute ... ...ever ... study ... the ... Israel Scholar... Pro... Israel Aca... 27 ... Hymat Gimel ... twelve members ... The College junior ... a total of ... the ... dents who have gone ... Israel since the plan's ... ago.

The group ... ...ar... ...according ...

Steven Riskin, Feature Editor



Jerrold D. Neugeboren, Copy Editor

Larry Halpern, News editor

...s petrarchy, ... shop-talk, ... the dormitory is still ... 185th and Amsterdam. ... the efforts of its occupants.

... at Yes... Manhattan, an... held a similar position at Yeshiva ... Rabbi Dov Revel in Furrer Hall...

## Regents Med. Scholarship Given To Winner of Chemistry Prize

Seymour Jorkowitz '58 has re... ...ceived one of the 30 New York ... State Regents Scholarships for the ... Professional Study of Medicine ... awarded in the city of New York. ... The scholarship, worth up to ... $1,000 per year for four years, ... was awarded on the basis of a ... ten examinat... ...was ...red ... Columbia U... ...ce at ... 1958. The ... ...ce test as well as ... a science aptitude test ... ...strength ... ...ner ... ...who's ... ...ner ...

...the Student ... ...tive to the ...

Seymour Jorkowitz

## Chag Smicha Fete To Confer Degrees On 115 Graduates

Smicha degrees will be conferred upon one hundred and fifteen graduates of ... Isaac Elch...

the straying Y. U. intellectual through the wilds of New York City, with emphasis on attractions of the Jewish point of view; "Your Major" which got stuck with confining itself to the pre-medical major, urging the pre-med, not to negate or neglect his liberal arts education.

In commemoration of the commencement of its twenty-fifth year in February, a facsimile of page one of the first issue of the Commentator was published. This was complemented by a partial history of the paper.

A full length eulogy for Rav Chatzkes was written by Dr. Aharon Lichtenstein.

A Purim and an Israel Independence day issue were among the special issues put out.

Finally, the Feature department entered at least one humorous feature in each issue, to serve as entertainment (or dessert, if you will). Poems were encouraged and quite a few appeared.

The sports department was a model of efficiency for the entire paper. No game, bout, or match occurred without a Commentator reporter and photographer there to cover it and have it written up in time for the deadline. Members of the athletic squads themselves were encouraged to write and did. Sports features were also inserted on occasion, and a series on the history of Yeshiva sports in the Commentator, to commemorate the twenty-fifth anniversary, appeared.

"On the Sidelines," the Sports Editor's column, distinguished itself with its timely, witty, and thought-provoking analysis of the sports situation at Yeshiva College.

Commentator's major failing this year was in the copy reading. Too many typographical errors were allowed to slip through, and all sorts of minor mistakes in spelling, grammar, tense, and headlines were allowed to appear. Copy reading is a difficult job, but it wasn't taken seriously enough.

The Managing Department, responsible for the layout, managed to get in more articles per issue than had ever before deemed possible. Layout was striking and imaginative. In each issue the pages were altered a bit for the sake of variety. Flush left and right headlines were reinstituted.

Commentator photographers were able to get quite a few on-the-spot shots which served to pep up the paper. There were at least three pictures in every issue.

The Art Staff contributed a cartoon per issue, and quite a few extra ones for Purim. The cartoons were used to supplement editorials, and occasionally, as editorial cartoons in themselves.

Editorial policy followed traditional Commentator lines, with the exception of the support lent to occasional suspension for non-attendance at minyan in practice, while maintaining strong opposition to it in principle. Education was favored as the only means to teach the student to recognize his responsibility.

Objections to the Fleisher report and to the cancellation of the T.I. Israel Study plan were sustained by the administration. With the desired changes, the Fleisher report went into effect this year, and the new Machon Gold will go into effect next year.

The editorial column never failed to take notice of the inconveniences of Yeshiva life, such as no parking space, poor classroom lighting, eviction of seniors from the new dorm, lack of adequate protection and security on campus, high school students in the main building, and a lack of a lounge in the main building.

A new feature of the editorial page was the large numbers of editorials concerning the student attitudes, such absence of school spirit, or confusions in Student Council meetings.

A monthly press conference with Dr. Belkin was instituted, and it should prove very useful in bringing the students and administration closer in the future.

On the whole, the Commentator, inaugurating its twenty-fifth year was received quite well by the Student Body, and aside from the technical errors, few complaints were voiced. It is hoped that this success will continue in the future.

*"Have a place for everything and have everything in its place"*
—Anonymous

# CO-OP

It has always been the Co-op's aim to supply the students with all of their school needs at substantial savings to their pocketbooks. In line with this policy it also attempts to provide for some of the less academic desires of our erudite savants. To frequent visitors to the fourth floor department store, it is no longer surprising to see the bookshelves stacked with books of every conceivable title, from, *Integral Calculus for the Masses* to *Stern College Expose* (Unexpurgated Edition). Two week old Israeli newspapers, which everyone reads in the store ("Why should I buy it, I've already read it") and even hand painted Golden Dome pillows are sold.

Novelty is the first rule of salesmanship. Co-op's managers have long known that if they want to attract the student's eyes, and money, they must continuously acquire new merchandise or methods. Therefore, Co-op's able administration came through with a brilliant idea: a stereophonic record player. "You buy the record and we'll play it for you." Vive la bagatelle! It was such a great money making idea, the managers were almost sorry to see the set go.

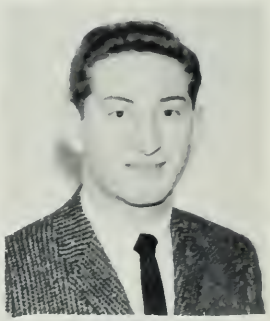
Everyone has surely noticed the new emblems on the decals. That was another brainstorm. Contests always revive interest they thought. But a contest? With a prize to the winner? Co-op giving something away free? It's against every principle! *Timeo Danos et dona ferentes.* Have no fear, there was a method even to this madness. Did anyone stop to think of those poor unfortunates (mostly freshmen) who just stopped in to inquire as to the rules of the contest and were high pressured into buying something as useful as three dozen tubes of Israeli toothpaste? And what about all those who rushed up to buy the new decals as soon as they hit the stands? Even at Yeshiva there's one born every minute.

Of course, there were some disconcerting events too. "What do you mean where's your polar coordinate paper? You only ordered it six months ago." No, you can't have your deposit back so you can buy it somewhere else." Then, again, anyone care to make a guess at Co-op's profits on unreturned deposits for orders that never came in.

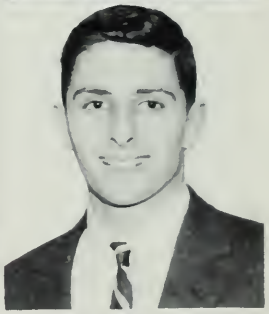
Alas, the hardest blow of Co-op's career fell on the '58-59 administration. Student Council ruled that the long established practice of charging cost price to Co-op staff members was not in keeping with the ideal of serving the school unselfishly, without financial recompense. All good things must come to an end and now everyone pays the same price.

Throughout the year, Co-op has served the students well at Yeshiva. All who leave will miss it, as it will miss them, and their money. The college student learns many lessons from hosts of mentors on his road through life. Let the pragmatic message of the Yeshiva College Cooperative Stores be inscribed in the wallet of every senior: "YOUR MONEY BUYS MORE AT THE CO-OP STORE."

Janas Prager and Myran Thurm Co-op Managers



Artie Eidelman



Judah Lando
Baruch Rappaport

Marty Zeitz

Israel Bick
*Senior advisor*
*to Co-op.*

*"Nation of shopkeepers."*—Samuel Adams

# CO-OP

*"Anybody can cut prices, but it takes brain to produce a better article."*—P. D. Armour

*"The lure of the tropics"*

# CLUBS OF THE YESHIVA COLLEGE

**PI DELTA PHI AND FRENCH CLUB**

*Seated left to right: J. Deitcher, president Pi Delta Phi; A Graff, vice president; S. Shisgal, president French Club; H. Glazer, vice president; J. Feinstein, H. Bloom, E. Pinkover. Standing: M. Minchenberg, L. Aransky, I. Wind, M. Lew, D. Solivey, A. Feinstein, S. Sussman, C. Maurer, M. Greenbaum, C. Persky, H. Klein.*

The club programs of 1958-'59 have illustrated the trend toward the sciences noted in the college in the last few years. The Liberal Arts have here too found themselves at the short end of a long rope. The Music and Art Clubs have this year met their demise while the Pre-Med, as well as the Chem and Bio Societies, have grown beyond all sane proportions.

The Talent Club, previously known as the Hobby Club, renamed itself the Magician's Club, put itself into suspended animation, and hasn't been heard from since. "Ben Babe," the Jewish Elvis Presley and the beardless Shlomo Carlebach hitched his guitar to a flying star and went into semi-retirement as he wrote his "opus magnum," Hindu Baby, which of course he dedicated to the source and fount of his inspiration, the now-defunct Talent Club.

However, those clubs which were in existence were fairly active in '58-'59.

The French Club presided over by Sender Shisgal, and Pi Delta Phi, the French Honor Society chaired by the usually snow-bound Canadian, Joe Deitcher, held many interesting meetings.

Trying to compete with Prof. Rosenberg's beer parties, the French Club formed its own café klatch as one student donated refreshments for the group. However, the students did not find the La Marseilles nearly as challenging to them as the marching songs of the Huns.

Then, in order to confuse the classicists among them, the French Club heard a recording of a psychological tragedy entitled "Horace." It is rumored that a certain professor of the classics thought that Horace had been revived by the Talent Club and was going to speak on Roman tragedy and so he planned to attend. But when he heard that the presentation was to be in French he concluded that the man was probably only a pseudo-Horace and therefore didn't appear at the meeting.

The one topic that no club at Yeshiva can avoid is—the Jews. And so, a program of music by French Jews was presented. Those attending began to worry about the kashruth of the composers when they heard a few pieces about some adolescent girl by the name of Carmen and were then told that the next opus was by a Saint named Saëns. But they were reassured when shown a "U" on the labels of the records.

The entire Sociology Society, believe it or not, was taken up the river to Sing Sing for Pesach. It all started when Micha Oppenheim, president of the society, heard that some Jewish prisoners were baking matzohs *(Shmura Meshaas Kitzira* of course) at the prison bakery. He immediately grabbed five students, requisitioned a car, and went to bake in the early morning shift. The Jewish Chaplain gave them his complete cooperation in everything they requested but balked when they wanted to take a survey of the sex life of the average convict while interned. It seems that they wanted to prove that Yeshiva wasn't really as unique as it claimed to be.

When they returned to the campus at the main academic

center, they immediately began to concern themselves with *tachlis*. They had two meetings concerned with opportunities in the fields of Sociology.

While watching a film entitled "Juvenile Delinquents," at another meeting, the group heard Professor Richard Brotman of City College discuss the sociological problems involved in Juvenile Delinquency. Some members of the audience were wondering what all the fuss was about as they had been doing the things in the film for many years and felt slightly insulted at being suddenly called juvenile delinquents.

The discussion of American vs. Russian education, presented before the Sociology Society late in the second term caused a slight uproar. It seems that although the average Russian student puts more time into his studies than the average American student, the Yeshiva *bocher* was found to be devoting more time to his scholastic work than even his Soviet brother. Charges of Communism and Pinkoism were leveled immediately at the administration by a major portion of the student body. A reply was soon received stating in the usual despotic manner that Yeshiva is the most democratic of schools for as somebody said "liberty is the ability to choose between compliance and death; dictatorship is where there is no choice."

At its final meeting, the Society tried to determine whether Sociology was truly a Science. The conclusion was that it is a social science. Next year they will consider the problem of whether there is such a thing as a social science.

The Literary Society was resuscitated this year by a Junior who even excels our own Hyman Zuckerberg in verbosity. The group, renamed by many of its members "the Society for the Prevention of Cruelty to Morton Merowitz," had a few exciting meetings.

Working on the theory that James Joyce's "Ulysses" contains everything else in the world, the society heard a speech on the Jewish aspects of Joyce's work. Then, just to prove the point that Jews creep in where angels fear to tread, the speaker used "The Dubliners" as his major source. It seems that not long ago there was a Dubliner *Rebbe* of whom Joyce was really a Chassid. His book of short stories then was really a symbolic history of the Rebbe's wonders.

Once this theory was accepted it was realized why "Ulysses" could not be comprehended. For in reality that book is a collection of lecture notes which Joyce took while listening to the *Rebbe* talk about matters of Cabbala.

Through the use of certain mystical incantations gleaned from the pages of Joyce's works, the Literary Society was able

SOCIOLOGY CLUB

*Seated left to right: M. Oppenheim, president; M. Rosenberg, D. Dubin, A. Feinstein, I. Bick, J. Lifschitz, M. Lipschitz. Standing: M. Minchenberg, I. Wind, R. Goldberg, L. Labert, S. Kupinsky, J. Feinstein, M. Sorcher, L. Aronsky, J. Salzberg.*

**PRE-MED SOCIETY**

*First row left to right: D. Levine, president; M. Freiman, vice president; R. Cormel, J. Rosenberg, D. Fingerer, J. Finkelstein, A. Goldstein, J. Nusbocher. Second row: A. Jotcowitz, S. Kolinkowitz, S. Berger, M. Cohen, A. Aronson, E. Hirschman, R. Levine, S. Landsman, M. Fox, S. Feldman. Third row: A. Finkel, M. Thurm, A. Schulman, S. Goffin, H. Klein, A. Speigelman, P. Frost, I. Goldsmith, E. Rosenthall, J. Sutton, C. Rubinroit.*

to present Dylan Thomas in a reading of his own poems. T. S. Eliot, brought from England just for the occasion, also presented a reading of some of his works.

The entire English department was insulted by the fact that they hadn't been invited to read their poetry which, they were certain, is as good as anything Eliot could have written.

Continuing their fine tradition of not allowing themselves to be psychoanalyzed, the Psychology Club was able to emerge intact from their visit to the mental ward of Bellevue Hospital. There was, however, one student who was detained as possessing a serious case of schizophrenia. He was released when he explained that he was only a Junior and therefore not fully synthesized yet.

Psi Chi, the Psychology honor society, is still trying to determine the Freudian significance of the second syllable of its name, taking into consideration the fact that overeating is a release, a defense-mechanism, for various frustrations which are met with in life.

When Prof. Adler had completed his annual speech to a combined meeting of the Psych Club and Psi Chi, the students rose to their feet, gave a tremendous ovation, and cried out: Dr. Hellmut Adler.

The Physics Club under the leadership of two future Seniors, Morris Katz and Judah Levine, met a different reaction on their field trip than did the Psych Club. Rather than detain them, the Brookhaven National Laboratories, at Upton, N. Y. expelled them. Scientists of Brookhaven, the home of the three-billion-electron-volt cosmotron, began to suspect that something was wrong when the monstrous proton accelerator began to decelerate. In tracing the cause of the mishap, they found that there had been a short circuit caused by an automatic hygienic hand-drying machine in a visitors' men's room. Upon investigation, it was discovered that a member of the Physics Club had pasted a piece of tape over one eye of the photo-electric cell and that the resultant overwork had caused the short. The joke wasn't appreciated and the students were invited to leave.

**LITERARY SOCIETY**

*Seated left to right: I. Bick, president; C. Persky, vice president; E. Rosenbaum, D. Frimmer, B. Hirsch, H. Boak. Standing: A. Segol, B. Koplan, A. Feinstein, J. Feinstein.*

**PSYCHOLOGY CLUB**

*Seoted left to right: J. Wolicki, president; R. Soffro, vice president; S. Goldstein, S. Freidman, A. Genauer, S. Leiter. Standing: B. Sylvetsky, P. Wendkos, C. Rubinreid, S. Hirsch, A. Segol*

A scheduled lecture on Isoparametric Inequalities was postponed indefinitely when it was discovered that the speaker had prepared an entirely different topic, namely Isoparametric Equalities.

In reality, Physics Club is a misnomer with serious implications. The real name of the society, as we have all been told by a certain professor, is, the Philosophy Club. The best proof of this is that during the year a lecture was delivered on Dimensional Analysis. This topic is one concerning which the greatest of modern philosophic minds have expended their time and energy. Incidentally, it is very interesting to note their latest findings in reference to dimensions. In a very Oracular and mystical epigram they have summarized their discoveries. They said, "the squares never get the hourglasses." Dr. Lowan, who presented the lecture said that he had devoted an extraordinary amount of time to this statement but has not as yet uncovered its true meaning.

The Math and Physics Clubs together sponsored at the new Herman Gerofsky Physics Center, an evening of career-guidance. The real reason for the meeting was to show off the new labs to the alumni. They were very impressed.

Many years ago the Pre-Medical students of Yeshiva College organized themselves, for the purpose of collective bargaining, into a group known as the Pre-Med Society.

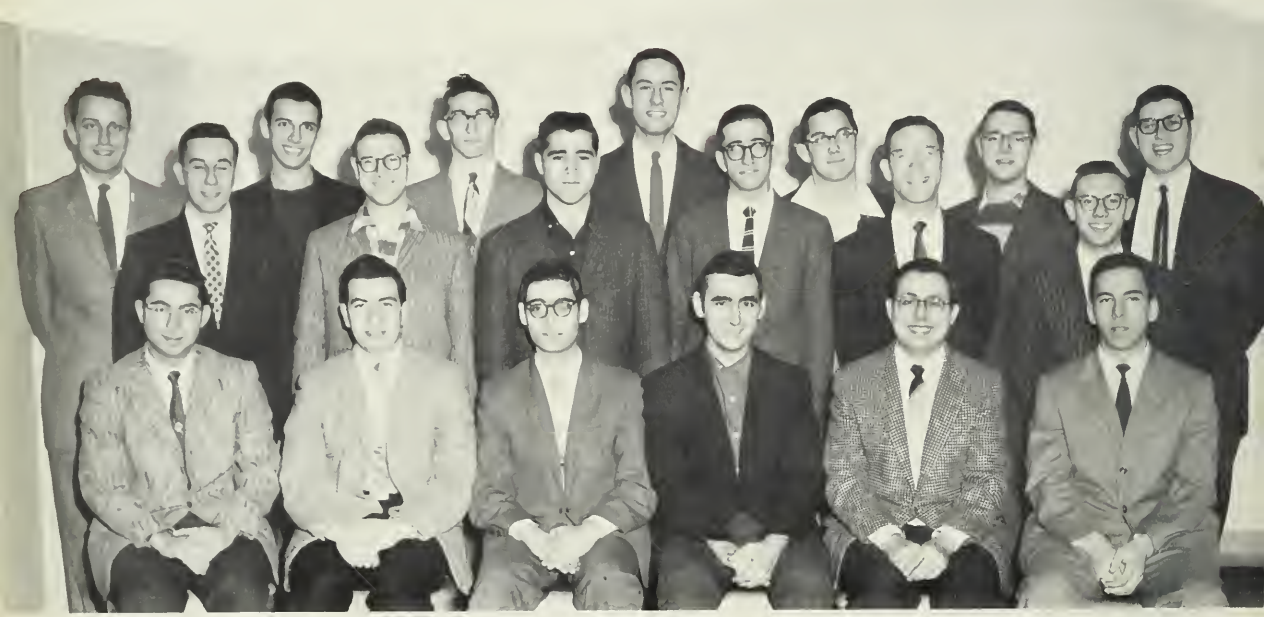
This year, under the presidentship of David Levine, the club has found itself the sponsor of many varied activities. One lecture in particular, having to do with the choice of microscopes, was a very interesting session. It was discovered that the cases of students with protruding eyeballs were not hopeless, for them there were microscopes with recessed lenses. Those microscopes are made by the same company which produces Parliament cigarettes. They claimed that the recessed lens is much safer than the ordinary one because the eye never touches the lens.

At one meeting a member of the Committee on Admissions of the Einstein Medical College spoke to the group about the opportunities in other medical schools. Many students who came to hear a revelation and hoping to hear that all admission requirements were to be dropped for Yeshiva students, were sorely disappointed.

The officers of the Pre-Med Society were extremely chagrined when almost every medical school in the country refused to accept their offer to bargain collectively for all applicants from Yeshiva. Their plan was to get an all-or-nothing deal with a few major schools.

Upon the failure of this grand maneuver, M. Freiman, vice-president of the Society, started a marathon protest strike. He went into the Psychology department's menagerie, locked himself in and hasn't emerged since.

For a joint meeting with the Literary Society, a group of Pre-Med students read through a series of short stories and novelettes about doctors. They then reported to the joint meeting that as a result of their reading they have changed their majors to Sociology.



**PHYSICS CLUB**

*Seated left to right: M. Katz, president; J. Prince, vice president; M. Greenbaum, E. Zauderer, J. Shuchatawitz, M. Weiner. Standing: L. Raymand, M. Weider, H. Persky, A. Leibawitz, L. Gerber, R. Schwell, A. Feinstein, S. Wahlgemuth, B. Weiss, H. Zuckerberg, J. Lipschitz, B. Schreiber, J. Tuchman.*

Another group of alumni that was pleasantly surprised upon their return to the main academic center was the ex-Chem Club members. It seems that the university, at the insistence of the Chemistry Club, displaced the liberal arts classes on the fourth floor and built new chemistry laboratories. Hearty congratulations were given to Norman Zabrowsky, president of the club and Alan Schulman, its vice-president.

However, here once again we are dealing with a misnomer. The true name of this club is The Friendship Society of Mashke-Mixers and Wagon-Pushers.

In accordance with the recommendation of the club's faculty advisor to the effect that the club should concentrate on presentations of more general interest to the student body, Mister Zabrowsky presented a simple discussion of Perrin's method for the determination of Avogadro's number. The only problem which remained was what to do with the number after determining it. It was recommended that it be returned to Avogadro.

The announcements concerning the Chem Club's trip to the Pfizer Company were quite vague. Some students, therefore, uncertain whether they would be getting free samples from Pfizer Chemicals or Pfizer Beer, went along for the ride. Their disillusionment was audibly expressed as they discovered that they would not be having another free beer party. The students were given, gratis, sample packages of No-Doz and Kaopectate, the two most frequently used chemicals at Yeshiva.

Norman Zabrowsky also delivered a lecture on Natural Radioactivity. After much difficult research he discovered that the golden domes were, on the basis of geiger counter evidence, not really gold but yellow uranium. The Chem Club has therefore petitioned Student Council to change the first line of the Alma Mater.

The Jewish Forum, a newly constituted club at Yeshiva, made its debut this year with some of the best attended club meetings of the season.

**CHEMISTRY SOCIETY**

*First row left to right: A. Schulmon, vice president; J. Finkelstein, A. Aronson, J. Rosenberg, D. Fingerer, L. Goldberg, A Goldstein. Second raw: S. Landsmon, S. Kalinkowitz, J. Neubouer, M. Cohen, I. Rifkin, E. Herschmonn, R. Levine, D. Levine Third row: J. Nusbacher, T. Berman, A. Jotkowitz, H. Klein, S. Feldmon, R. Weiseman, A. Speigelmon, I. Goldsmith, N. Berlit.*

The Forum introduced a new concept into Yeshiva life in the short period of its existence. That concept is self-control. This was the key point of Rabbi Fabian Schonfeld's lecture on Sex Relations Among Orthodox Jewish Adolescents.

While Rabbi Schonfeld expressed his surprise that such a topic would be discussed openly at the Yeshiva, some of the students expressed their surprise as they learned that Doctor Freed's old advice about pants and pockets as safety measures was correct not only medically but *halachically*.

When asked by a student how a couple in love could be expected to refrain from hugging and kissing, etc., etc., Rabbi Schonfeld quickly replied, "I don't know about hugging and kissing, but the etc. etc. must certainly be restrained." There were more students present at this forum, it is interesting to note, than at last year s compulsory assemblies.

Don't get the idea, however, that all our students are interested in is sex. This would be a totally false impression. for when Rabbi David Hartman delivered a talk to the club

there was also a very large audience. His topic was "The Role of The Y. U. Graduate as a Layman in The Orthodox Jewish Community." Thus, we find the interest of the Yeshiva student expressed not only in the area of sex, but also in reference to his role as a layman.

Rabbi Hartman, a most energetic and inspiring speaker, emphasized the significance of the goal of Yeshiva to produce not only Rabbis but educated lay leaders for the American Jewish Community. Who more than a Y. U. student is capable of fulfilling such a lofty goal? The Rabbi looked upon Yeshiva as the bearer of that spark of light which has been handed down to us throughout the ages, and as the guardian of the solemn Truth.

This solemn Truth was the topic of the third meeting of the Jewish Forum. At that time, Rabbi Judah Rosenberg presented a discussion of the *Torah-She-B'al Peh*—The Oral Law. It was decided at that time that present day Jewry should reaffirm the stand taken at Sinai, as recorded in the Bible, even though we lack the minutes of that meeting. Some doubt was cast upon unanimity of the acceptance by a certain sophist who demands the minutes of the meeting typed double spaced in triplicate.

Uniqueness was the password for the Mathematics Club this past year. For the first time in memory, a lecture was presented to the group by a freshman, Benjamin Weiss. His topic was Vector Spaces and Galoir Theory. The members of the club present at that meeting discussed thoroughly the implications of the proposals they were considering concerning the matter discussed by the lower classman. Despite everything, however, they finally adopted a resolution with five whereases, the point of which was that they recommend that Galoir be sent up into space on flying vectors, together with his theory.

Another very interesting club hour was spent in a discussion of Diophantine Equations. Every Math major and every Social Science major who happened to take Greek, had a very clear understanding of all of the elements involved in these types of equations. In fact it was rumored that a Greek student was going to demand equal time, for the lecturer presented only the scientific aspects of the topic while he excluded completely any mention whatsoever of the classical origin of the words of the title and the history of their development through the ages. However, when the classicists were rethreatened by claims for equal time to discuss the mathematics and astronomy of Virgil for only his literary qualities had been presented heretofore, the Hellenists immediately ceased their clamor.

The Math Club is now passing through a stage which almost every society and organization passes through at Yeshiva. There is afoot a powerful movement for affiliation with a national organization. Those clubs which succeed in their at-

**JEWISH FORUM**

*Seated left to right: P. Wendkos, president; B. Sylvetsky, D. Fingerer, N. Epstein, J. Feinstein, A. Feinstein. Standing: M. Weider, R. Saffra, S. Teisher, S. Galdstein, A. Segal, J. Wolicki, H. Small, D. Radinsky, S. Wahlgemuth, B. Kaplan, I. Bick, E. Leiter, B. Schreiber, J. Lipschitz.*

MATHEMATICS CLUB

*Seated left to right: J. Prince, president; J. Blau, vice president; M. Weiner, M. Weider, H. Zuckerberg, M. Greenbaum, A. Leibowitz, M. Katz. Standing: W. Kantrawitz, A. Weiss, L. Raymond, E. Zauderer, L. Gerber, L. Banchek, A. Lindenbaum, J. Tuchman, E. Leiter, J. Shuchatowitz, B. Weiss.*

tempts usually find that a year or two later there are cries raised complaining about the tremendous burden placed upon the students by the necessity of paying dues to the national organization. The result is inevitably a return to the status quo ante. Thus, in the long run, it is the unsuccessful club which is actually the most successful in this matter.

The annual joint meeting of graduate students in Physics and Mathematics was also held this year. The Alumni advised each other to stop paying dues to the Alumni Association and went home happy in their self-righteousness.

A visit to the model United Nations in Montreal, Canada highlighted the program of the International Relations Society for the past year. Each college participating in the program was assigned to represent one country whose characteristic policies the college students had to assume. It is strange, noted the delegate from Iran, a Princeton student, how suddenly Burmese policy, as presented by our Yeshiva delegate, changed in favor of Israel.

The group also heard an address presented by Professor A. Margalith on the topic of "The Problems of Translation From Foreign Languages as Evidence in International Treaties." He illustrated to the group through concrete examples the difficulties which may arise in understanding exactly what someone is saying.

During the year, I. R. S. received a letter from the Russian Embassy claiming that a University under Jewish auspices had been established in Russia long before Yeshiva was even a dream.

The major event in the calendar of the Pre-Law Society was a visit to night-court. After seeing the usual number of drunks and gamblers being brought in and sentenced, the group was completely shocked by what was to follow. There, being brought in before the judge, were two of their schoolmates. The charge against them was possession of a full collection of street and subway signs. Fortunately, the judge had an excellent sense of humor and let the boys off with a stiff warning. That evening, having returned from court, dozens of Yeshiva students could be seen scurrying from corner to corner replacing street signs.

Bob Hirt, president of the Pre-Law Society, with the capable support of his two vice-presidents, Saul Ganchrow and Armand S. Lindenbaum, was able to present a full program to those students planning to enter the legal profession. The group heard the Assistant Dean of New York University School of Law discuss admission procedure to his school in particular and law schools in general. Also, at least forty people heard him say that there is nothing lower than an Assistant Dean.

To return to the sciences, as one must inevitably do at Yeshiva, the Biology Society is next in line for consideration.

**INTERNATIONAL RELATIONS SOCIETY**

*Left to right: M. Polansky, president; M. Lipschitz, vice president; L. Goldberg, D. Turner, L. Bonchek, J. Neugeboren, M. Cohen.*

Abraham H. Finkel, president of the Society, organized its activities for the second consecutive year. He led the second shift of excused cutters on a full day tour of the Sloan-Kettering Institute for Cancer Research. Dr. Atlas had led a group on the same tour a week earlier, when, contrary to all expectations, nothing at all unseemly occurred. This condition was ably remedied when the second group appeared. Suffice it to say that dozens of new protective measures were taken to safeguard various machines and experiments as a result of the short visit of the Biology Society.

Due to the fact that many students became involved in various research experiments under the instigation of the Society, the Fencing Team commissioned one student to resolve a dispute the coach had been having with his team. The team maintained that the sabremen should attempt to chop off the heads of their opponents and so long as some salt would be available, the head could be stuck right back on with little resultant damage. Coach Tauber said that the head would never take root after having been removed. As a result, during February, Irving Brafman delivered a speech on Experimental Embryology in which he considered this problem of regeneration of severed nerve tissue. His conclusion was that the head would not grow back but that that shouldn't deter our fencers from using this tactic as there would, in any case, be little loss.

The plans to establish a special Biology reference library in Science Hall which would make available to students the latest information on current scientific progress was met with partial success. Dr. Atlas approved the construction of a col-

**PRE-LAW SOCIETY**



*Seated left to right: R. Hirt, president; S. Ganchraw, first vice president; A. Lindenbaum, second vice president; B. Kaplan, E. Rosenbaum, H. Book. Standing: T. Feldmon, B. Hirsch, M. Polansky, M. Saperstein, A. Feinstein, J. Neugeborn, B. Turner, J. Feinstein, M. Lipschitz, L. Goldberg, S. Berman..*

umn of shelves on a presently bare wall.

The Society was foiled once again in its historic attempt to gain the installation of a physiology lab with a deep freeze at Yeshiva. Sholom Landsman, vice-president of the Society, has vowed to continue applying pressure until this goal is obtained.

The Chess Club also has an axe to grind. They have been campaigning for the last five years for the extension of the tion of the Chess Club at Yeshiva.

One of the most active clubs this year has been Erano—the Classical Club—and the Gamma Delta chapter of Eta Sigma Phi—the National Honorary Classical Society. Saul J Berman served a second term as prytanis (president) of Eta Sigma Phi.

The Society concerned itself mainly with illustrating historically the many failures of attempts at synthesis in all ages

BIOLOGY SOCIETY

*First row left to right: A. Finkel, president; S. Landsman, vice president; M. Thurm, J. Rosenberg, J. Finkelstein, D. Fingerer, R. Levine, A. Goldstein. Second row: R. Cormel, S. Horowitz, A. Aronson, M. Cohen, E. Herschmann, M. Fox, E. Rosentholl, S. Feldman, D. Levine. Third row: H. Klein, A. Speigelman, P. Frost, I. Goldsmith, C. Rubinroit, J. Sutton.*

club hour to a three hour session. It seems that every time they just get started on a good competitive match, the hour ends and the game must be disrupted. However, probably due to certain scholastic requirements, it is unlikely that they will ever realize their aspirations.

The only speaker who addressed the Chess Club this year was Prof. Israel Smythe of the University of Northern Puerto Rico, who spoke on the Philosophical Implications of Chess. His lengthy talk was so replete with metaphysical terminology that very few of the chess players were able to follow the development of his thesis. His major point was that the participation in chess leads one to an autocratic, dictatorial mind. He illustrated this point through historical evidence that the greatest autocrats were often the finest chess players of their age. Prof. Smythe explained that the reason for this correlation is that chess is one game in which, under all circumstances, the end justifies the means. He therefore recommended the abolition of the Chess Club at Yeshiva.

and countries. To this end Israel Perlmutter delivered a lecture showing the debt of Jewish Medieval Philosophy to Greek Philosophic Methods. The large audience was held spellbound by the revelations of Jewish inadequacies.

Stephen Riskin succeeded in refuting an interpretation of a passage by Mathew Arnold in reference to the difference between Greek and Jewish Ethics. His efforts were scrutinized and questioned carefully by the many students who exhibited their interest in the philosophical considerations touched upon.

The theory that The Aeneid by Virgil is in actuality a very poor translation of the Biblical account of Moses was presented to the Society by Jacob Petroff, a Yeshiva University graduate. Seven students fainted at the meeting.

Dr. Louis H. Feldman, the faculty advisor to Eta Sigma Phi, presented an evaluation of the social and political theories of one Agis III of Greece, who was eventually done away with by his subjects.

**CHESS CLUB**

*Seated left to right: S. Freidman, president; R. Carmel, vice president; M. Hauer, A. Goldstein, A. Feinstein, J. Finkelstein. Standing: R. Goldstein, I. Bick, D. Fingerer, A. Aronson, D. Chatis, B. Weiss, A. Cohen.*

The Photography Club is still, in its third year, negotiating with the University in order to secure darkroom facilities on the campus. Perhaps the administration is fearful of what might occur in a darkroom now that Yeshiva has a sister college. Nevertheless, Morris Saperstein, president of the club, adamantly maintains that such facilities are of the utmost necessity. Meanwhile, it has been noted by the members of the club that dormitory rooms serve excellently as darkrooms. Until the time that such facilities are established, very little activity can be expected of this club.

The Young Democrats of Yeshiva, still debating whether to become affiliated with the national organization, has had a successful year under the leadership of Bob Hirt, president.

Immediately preceding the gubernatorial elections of November '58, this club took a straw poll at Yeshiva and concluded that Harriman should sweep the state by a ten to one majority. When the results were in, they could not understand where they had erred.

At an emergency meeting, it was decided that it is better to be on the winning side than on the losing one. A move to rename the club the Young Republicans was met with some conscientious objections and instead the club called a one year recuperation period. They haven't met since.

**ERANOS — ETA SIGMA PHI**

*Left to right: S. Berman, B. Kaplan, I. Bick.*

**PHOTOGRAPHY CLUB**

*Seated left to right: M. Soperstein, president; W. Kontrowitz, vice president; S. Kalinkowitz, D. Solovey, I. Bick. Standing: A. Segal, M. Minchenberg, J. Feinstein, J. Lipschitz, M. Cohen, A. Feinstein.*

**YOUNG DEMOCRATS**

*Seated left to right: R. Hirt, president; S. Ganchrow, vice president; A. Lindenbaum, M. Saperstein, I. Bick, J. Lifschitz. Standing: M. Minchenberg, S. Kalinkowitz, D. Solovey, B. Turner, S. Berman, A. Segal.*

# STUDENT COUNCIL

This year was unique in Student Council history. The accomplishments were many and the controversies few. In fact at one Student Council meeting it was remarked that since there were no "hot issues" student interest in Council had dropped.

I am convinced that this year's success was the result of a new approach to student government. The aim of Student Council is to construct; it is not to act as a political wrecking crew. We may pull down only what we intend to build up. The means which we employ to have our demands met bear an even greater importance than the final realization of our goals. Each and every construction job required a solid, dependable base—a foundation on which to expand and develop. Our foundation must be one of both respect and cooperation. Student Council connot expect cooperation if it does not itself cooperate.

Student Council is an asset to Yeshiva, yet its value need not be exaggerated. We certainly have great responsibilities, but why dramatize them? "Windy politicians" who talk Council twenty-five hours a day and accomplish comparatively little. It's always the truly busy person who finds time for everything. Our council proved this point.

RAPHAEL S. WEINBERG, *President*

JEROME BLAU, *Vice-President*

Student Council fights legislation which it considers unfair. However, with the aid of fair-minded administrators, the need to fight will not often arise. Much more can be accomplished by working with rather than against the administration.

Student Council is not a private clique. It is a representative body and needs the full support of the students.

This was our philosophy. The following were some of Student Council's accomplishments:

Student Council was instrumental in getting the mid-year vacation extended.

A student vocational guidance program run by the Alumni Association was instituted.

An agreement was reached with the administration whereby all refreshment machines were run exclusively by Student Council.

A student fee was instituted and after many years the budget was finally balanced.

A committee investigated the CO-OP stores and helped formulate a policy whereby prices could be lowered.

A committee was formed to make a critical examination of the Commentator.

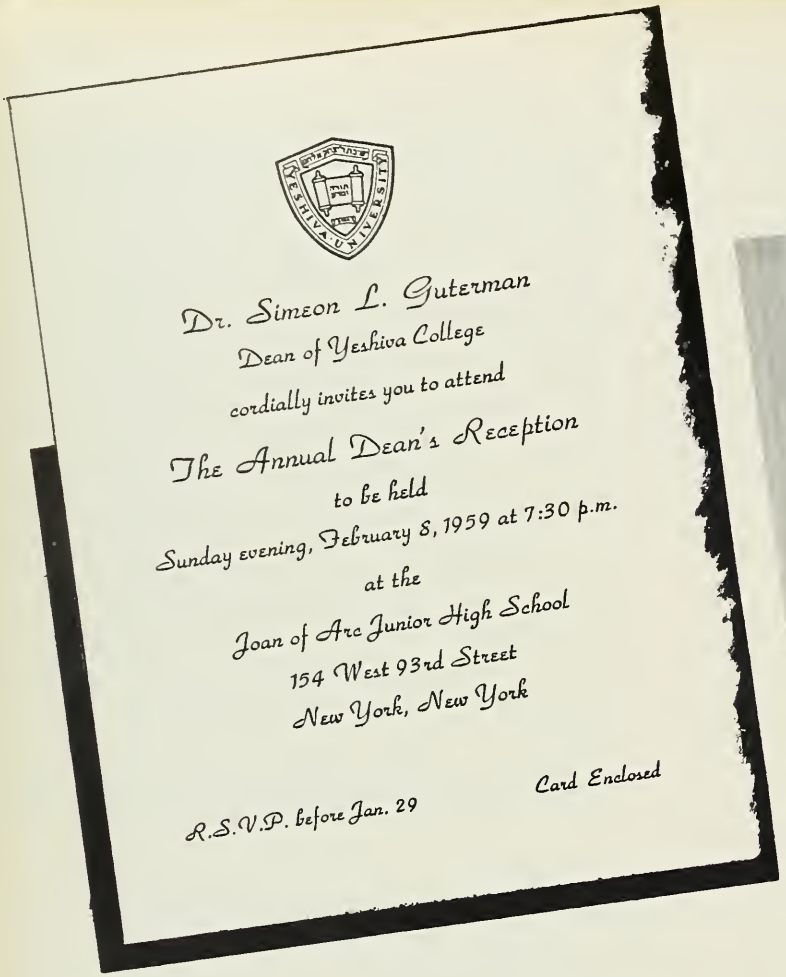
The club program was improved upon and clubs had record attendance.

An elaborate program defining the relationship between Student Council and the Administration was adopted. This program puts an end to many of the jurisdictional disagreements of the past.

The major accomplishment of this year's Student Council was that although its parliamentary procedure was based on Robert's Manual, its ethical procedure was based on the Torah.

Raphael Weinberg
*President, Student Council*

BENJAMIN HIRSCH, *Secretary-Treasurer*


Dr. Simeon L. Guterman
Dean of Yeshiva College
cordially invites you to attend
The Annual Dean's Reception
to be held
Sunday evening, February 8, 1959 at 7:30 p.m.
at the
Joan of Arc Junior High School
154 West 93rd Street
New York, New York
Card Enclosed
R.S.V.P. before Jan. 29

Dr. Tar (Saul Ganchrow) and Dr. Kiss (Murray Laulicht) in a consultation (Sophomore play).

# DEANS

Yeshiva College held its annual Dean's Reception, the gala social event of the season, Sunday night, February 8, in the auditorium of the Joan of Arc Junior High School. Dr. Guterman's guests included the student body, faculty members and their wives. The audience numbered well over 750.

As in past years, the various classes were given the opportunity to display their dramatic talents. In accordance with tradition, the Sophomores presented a parody on Yeshiva University in general and the professors in particular, the Juniors a musical, and the Seniors a drama.

The Sophomore's production, *'Tis a Pity She's a Yeshiker,* dealt with an inspection of the new campus and dormitory of Yeshiker College's installation on the Moon. Their light humor and sparkling quips, usually at the expense of revered faculty members, brought stentorian laughs from the packed house. More than once the sharp bite of satire hit home with the vinegar-like acridity.

The comedy, written and directed by Murray Geller, Steve Jacobs, William Kantrowitz, and Morris Saperstein, starred Bernie Rochelle as Dr. Quoterman, Bernard Caplan as Dr. Flaustus, and Murray Geller as Tojo Abrayamo. Featured were Avery Gross (Dr. Mephistendles), Calvin Goldscheider (Rabbi Cling), Eli Leiter (Dr. Godgus), Murray Laulicht (Dr. Kiss) and Saul Ganchrow (Dr. Tar).

Among the many hilarious antics onstage, the audience especially enjoyed Dr. Quoterman's unveiling of a Mad T-shirt, Col. Abrayama's bed-time march, complete with incense and kimono, and Dr. Godgus' atheistic tendencies.

The Senior class drama-who-dunit, *Without Any Merit,* was written by Norman Ruttner and directed by Mr. Ruttner and Julius Nachtigal. The rather complex plot starred William Crausman as Lt. Paul Woods, Mordy Gerstein as Sgt. Fred Lewis, and Willie Lerer as Walter Wilson, partner in a large brokerage firm. The mixture of murder and chemistry throughout the play entertained and confused the audience.

However, it was the Junior class play, *Katz on a Hot Tin Roof,* written by Jerrold Neugeboren with Hershel Glatt and Michael Frank, which claimed the Dean's Award as the outstanding production of the evening by the students and faculty alike. The whimsical story of the visit of the Middle States Association of Corrupt Government to the town of Corruptville, U.S.A., starred Benjamin Hirsch as Glick, the party leader, with Jay Goldberg (Pierre), Sholom Stern, Gerold Etra, Larry Halpern, and Arthur Genonsky as party members.

Um Glick (Benjy Hirsch) and crony (Gerald Etra) sing the praises of corruption (Junior play).

Dr. Guterman congratulates the prize-winning authors of the Junior play.

Abner Groff and Jerry Shavrik, super-snoopers of Middle States, demonstrated their fine singing abilities, while Jay Goldberg and Jay Kitainik startled everyone with their flamenco dance. Music for the play was written and played by Neil Berger.

The play opens on a scene of the city-wide convention for corruption. Here is a unique reversal of facts and forms, the idea being to be as corrupt as possible. Um Glick (Benny Hirsch) is the big city boss who, by hook and more often by crook, keeps everything and everyone in line. Working hand in hand with Glick are his cantankerous roustabouts who form the colorful coterie of corrupt officials.

The meeting starts with alarming news: Middle States is coming. This starts the ball rolling, for everyone becomes involved in a frantic effort to maintain the corruption at all cost. However, Katz (Jay Kitainik), a supposed champion of

"The drama's laws, the drama's patrons give.
For we that live to please, must please to live."
Samuel Johnson—*Prologue*

# RECEPTION

honesty, is being nominated for police chief. He must be annihilated, and the other officials plot to have him framed as a murderer. His supposed victim, Pierre (Jay Goldberg), dies onstage naming Katz as his assassin in his last few gasps. He also manages to describe the murder act which is produced onstage amidst a fanfare of Castilian melody and castinets.

In the meantime, Middle States is satisfied with its investigations. This is dampened, however, when Pierre, now supposedly in the morgue, struts onstage very much alive. The exasperated City Council is at the end of its rope. To no avail, Glick pleads with Middle States. Just at that moment Katz enters and explains that he, as an undercover man for dishonesty, really has the "true attitudes." The sides are reconciliated, the city's charter is restored, and, with the singing of *"We've Passed the Test,"* the curtain comes down.

The plays were followed by a delicious repast given in honor of the Dean. Judah Lando, '60, M.C.; Hyam Wasserman, '60, chairman; and Moses Polansky, '59, Senior advisor, all contributed to the success of the evening. The fifth annual Dean's Reception, so thoroughly enjoyed by all, stands as another testimony to the talent and versatility of the students of Yeshiva.

His grief-stricken pals watch Pierre (Jay Goldberg) die onstage (Junior play).

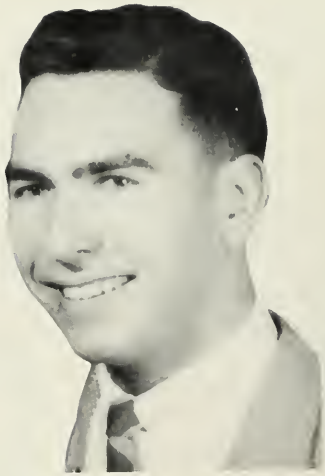
*A city council meeting (Junior play).*

*The Juniors are about to testify to the wonders of drinking beer.*

*Dr. Mephistendles (Avery Gross) begins the count down as Rabbi Cling (Calvin Goldscheider) watches.*

*The super-snoopers (Abner Groff and Jerry Shovrik) get right down to the heart of the matter.*

*Glick (Benny Hirsch) tells the boys who is boss.*



In the Spring of 1956, Josh Gershon, President of the Class of '59, passed away. Today, four years after his untimely death, we remember him and pay this lasting tribute to his memory.

# In Memoriam

*We are distressed over thee, our brother,*
*Very pleasant hast thou been unto us.*

*Cut down before his time*
*He achieved that for which*
*others strive an entire life,*
*Refinement of person*
*Admiration of others*
*And the love of those who knew him.*

# SPORTS

"soon fades the spell,
soon comes the night;
say will it not
be then the same,
whether we played
the black or white,
whether we lost
or won the game?"

Thomas B. Macaulay (1800-1859)

# BASKETBALL

*Mr. Bernard Sorachek,*
Basketball Coach

*Front: Herbie Grossman, Irv Bader, Lou Korngold, Bill Goldstein*
*Rear: Saul Eisenbud, Captain Sandy Ader, Gary Baum, Stu Badian*

| | G | FG | F | Pts. | Avg. |
|---|---|---|---|---|---|
| Sandy Ader | 18 | 139 | 68 | 346 | 19.2 |
| Irving Bader | 18 | 142 | 87 | 371 | 20.6 |
| Stuart Badian | 18 | 31 | 46 | 108 | 6.0 |
| Gary Baum | 18 | 46 | 28 | 120 | 6.7 |
| Bill Goldstein | 18 | 223 | 64 | 282 | 15.7 |
| Herbert Grossman | 18 | 26 | 29 | 82 | 4.6 |
| Lou Korngold | 14 | 19 | 3 | 39 | 2.7 |
| Sam Grossman | 9 | 0 | 4 | 20 | 2.2 |
| Sheldon Kramer | 8 | 0 | 4 | 21 | 1.8 |
| Gary Sarinsky | 12 | 6 | 9 | 21 | 1.8 |
| Sheldon Wieder | 6 | 0 | 6 | 6 | 1.0 |

It's an old story. You make a mistake early in your life and it comes back to haunt you just when it means the most.

That's how it was with Yeshiva's basketball team this year. They started off the season by dropping the Tri-State League opener to Bridgeport University 84-82 after leading by as much as 18 points in the second half. From then on, they played almost consistent sparkling ball only to lose the League championship by the margin of one game—the loss to Bridgeport.

Rebounding from the unexpected defeat to the Connecticutians, the Mites bested their perennial executioners, St. Francis College, by a 67-64 margin. The inertia of their winning ways was momentarily stopped by a loss to Kings College, but from then on everything seemed to jell.

The result was a six game winning streak. Fairfield College was the first victim and was followed by Hunter, L.I.U., C.W. Post, Rider, and Drew in that order. Riding high and in competition for the League title, the Mites closed the first term with a 7-2 record, 3-1 in the League.

After a short vacation, Yeshiva was momentarily checked by Scranton University in a non-League contest. But again, the Mites bounced back from a Pennsylvanian loss and this time reeled off a five game winning streak.

Rutgers—Newark was defeated by a large margin and Brooklyn Poly became the victim of a record breaking 116 point effort by Yeshiva. A tremendous team victory over Fairleigh Dickinson, and the conquest of Kings Point and Pace College set the stage for the showdown battle with Adelphi.

The teams were meeting for the right to face Fairleigh in a playoff game. The winner of the playoff eventually was to go to the N.C.A.A. small college tournament and the playoff loser to the N.A.I.B. tourney.

Unfortunately, the Mites lost, and with it a chance for a post season tournament. The margin was one loss and the work of Bridgeport came back to haunt Yeshiva.

Still, Yeshiva's final 14-4 record was their second best in its hoop history and their 6-2 League mark was the best ever posted. The outstanding feature of the season was the phenomenal shooting average of 51% by Yeshiva's sharpshooters, the second best among the nation's "small" colleges.

Senior Captain Sandy Ader, the *Commentator* Sports Awards winner, represented the contribution of the Class of '59. His 19.2 point average, 10.2 rebounding average, and 871 points over a 2½ year varsity stint will surely be missed by next year's five.

Captain Sandy Ader

| DATE | OPPONENT | YESHIVA | |
|---|---|---|---|
| Dec. 3 | Bridgeport | 82 | 84 |
| Dec. 6 | St. Francis | 67 | 64 |
| Dec. 10 | Kings, Pa. | 76 | 102 |
| Dec. 13 | Fairfield | 72 | 70 |
| Dec. 17 | Hunter | 92 | 73 |
| Dec. 20 | L.I.U. | 77 | 69 |
| Jan. 3 | C.W. Post | 70 | 43 |
| Jan. 10 | Rider | 83 | 67 |
| Jan. 14 | Drew | 80 | 62 |
| Feb. 1 | Scranton | 61 | 85 |
| Feb. 4 | Rutgers—Newark | 94 | 55 |
| Feb. 7 | Brooklyn Poly | 116 | 80 |
| Feb. 11 | Fairleigh Dickinson | 83 | 71 |
| Feb. 14 | Pace | 74 | 48 |
| Feb. 18 | U.S. Mer. Marine | 65 | 50 |
| Feb. 21 | Adelphi | 61 | 73 |
| Feb. 24 | Hartwick | 64 | 60 |
| Feb. 28 | Brooklyn | 82 | 74 |

Bader boxing out under the boards

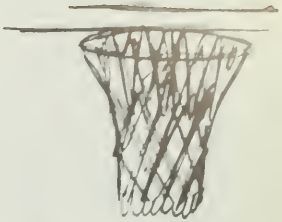
Herbie Grassman gets set to feed Bader

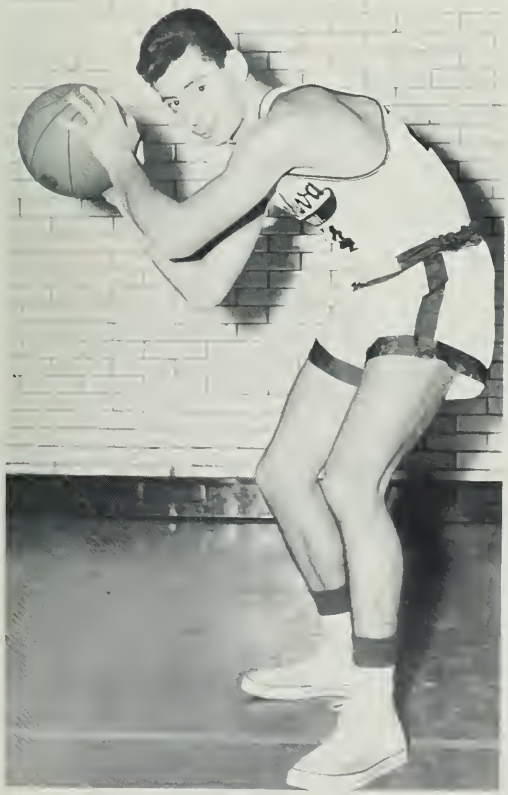
Goldstein jumps

Bill Goldstein

Ader shoots, Bader boxes out

Gary Baum drives in to score





Irv Bader

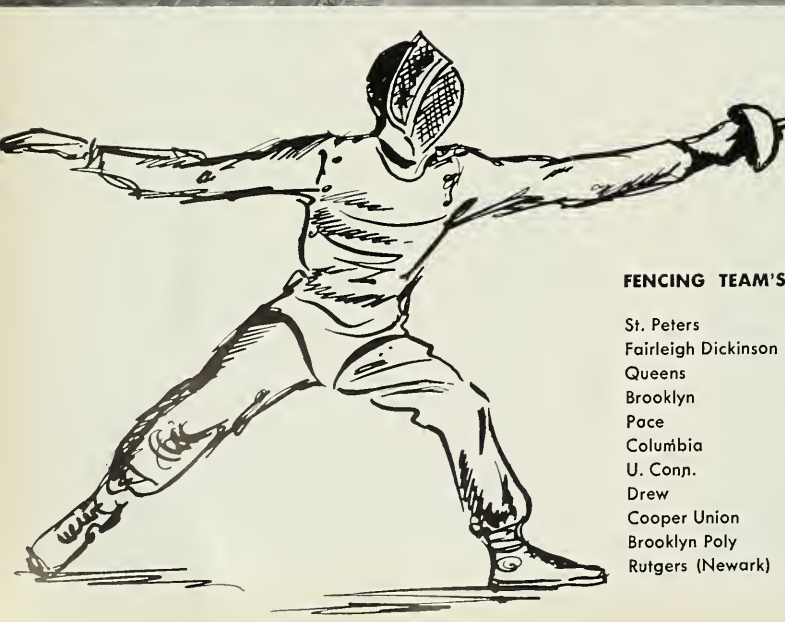
Enker Fauls Dykeman

Arthur Tauber, Fencing Caach

# FENCING

first raw, left to right:
William Lerer, manager
Allan Schulman
Jack Nusbacher
Ray Levine
Jules Rosenberg
Abe Aronsan
Jack Finkelstein, captain
Allan Galdstein

secand raw,
Mat Shatzkes
Warren Enker
Judah Landa
Jacab Dykman
Mike Feinerman
Hesh Farkas
Neil Berger
Herbie Jasepher
Albert Hornblass



**FENCING TEAM'S RECORD FOR YEAR**

| | OPPONENT | YESHIVA |
|---|---|---|
| St. Peters | 9 | 18 |
| Fairleigh Dickinson | 10 | 17 |
| Queens | 8 | 19 |
| Brooklyn | 11 | 16 |
| Pace | 13 | 14 |
| Columbia | 16 (L) | 11 |
| U. Conn. | 11 | 16 |
| Drew | 14 (L) | 13 |
| Cooper Union | 9 | 18 |
| Brooklyn Poly | 12 | 15 |
| Rutgers (Newark) | 10 | 17 |

Now, isn't that simple?

Long reach, no touch

SENIORS
Left to right: Jock Nusbacher, Al Schulman, Al Goldstein, Jules Rosenberg, Roy Levine, Abe Aronson, Jock Finkelstein.

Jules porries Nussy

Goldstein gets congrats

Boasting seven returning starters from last year's winning team, the Fencing team opened up the season with a strong feeling of confidence. With many of the members retaining the benefits of four years of instruction under the almost legendary master Arthur Tauber, the Yeshiva Fencers looked forward to their matches with special anxiety and assurance.

In the first five matches of the season, the Taubermen virtually swamped their opponents as they extended their home winning streak into its third year. Among those vanquished were Fairleigh Dickinson, Brooklyn, and a revenged Pace.

However, the sixth match was quite a different story. Facing a powerful Columbia squad (which had never been beaten by Yeshiva), the foilmen lost their first match by a 16-11 score. The largest crowd ever to watch a Yeshiva match was on hand to watch the Mites go gamely down to defeat.

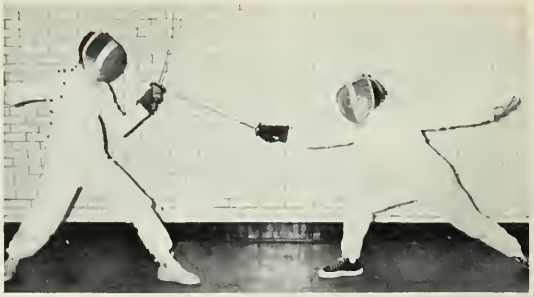
In the next few matches, the fencers bounced back with victories over Cooper Union and the New England champions, the University of Connecticut, but were then defeated by Drew University at the winner's home court. The season ended with Yeshiva victories over Brooklyn Poly and Rutgers—Newark. Thus, the Yeshiva team compiled a fine 9-2 record for the year.

The team's graduating Seniors are Captain Jack Finkelstein, Abe Aronson, Al Goldstein, Al Schulman, Jules Rosenberg, Ray Levine, and Jack Nusbacher.

Jack Finkelstein distinguished himself by setting a new epee record with a 23-3 mark.

Special commendations also go to Manager Aaron Lebowitz for his availability and his mechanical gifts.

*And he won too!*



*Jack hits in practice*

*Columbia 1959*

*Captain Jack Finkelstein*

## RECORDS OF PLAYERS

**EPEE**

| | W | L |
|---|---|---|
| Jack Finkelstein | 23 | 3 |
| Abe Aronson | 18 | 8 |
| Allan Goldstein | 7 | 11 |
| Samuel Rosenthal | 5 | 4 |
| Judah Landau | 4 | 3 |
| Allan Schulman | 1 | 4 |
| James Hain | 2 | 2 |
| Albert Hornblass | 1 | 2 |
| William Lerer | 0 | 1 |
| | 61 | 38 |

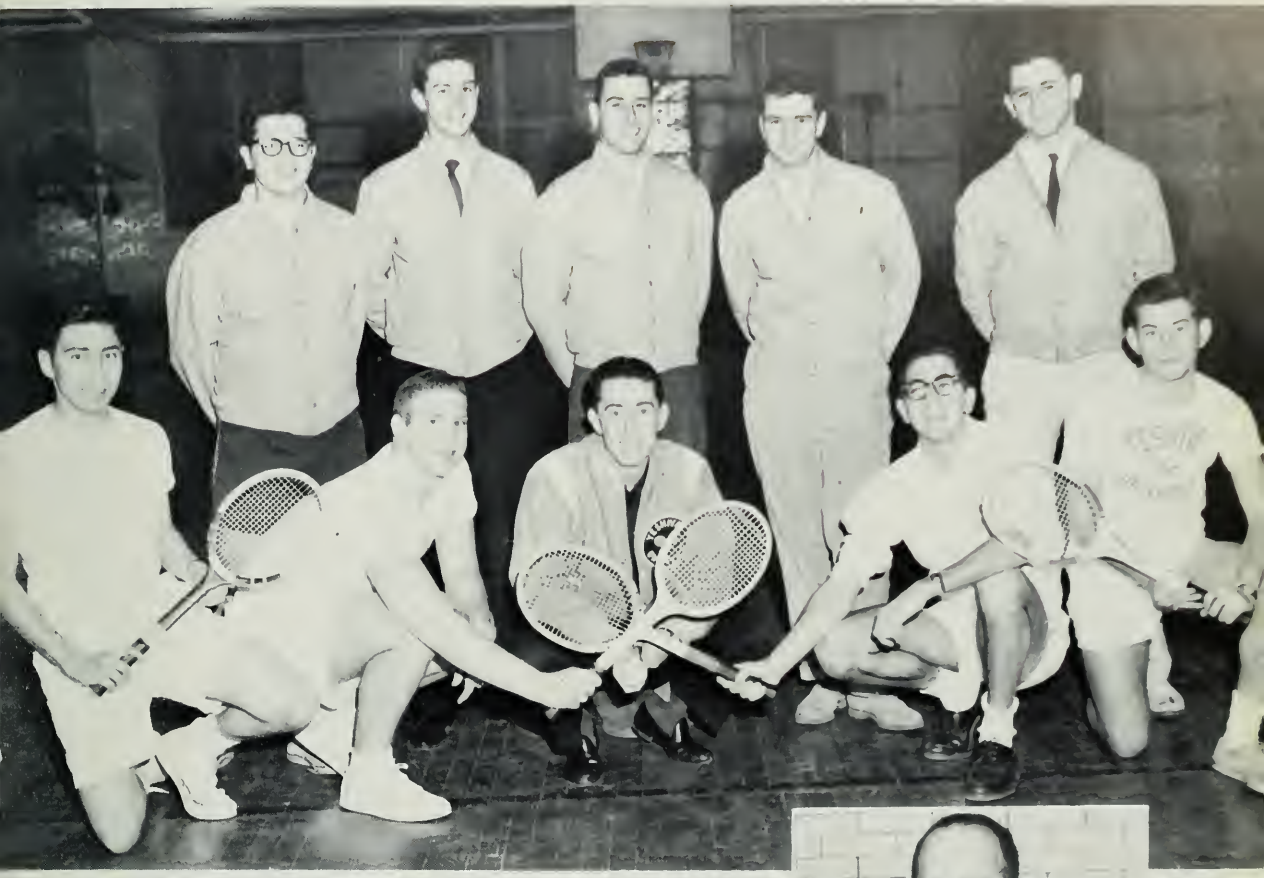
**FOIL**

| | W | L |
|---|---|---|
| Jules Rosenberg | 19 | 12 |
| Jack Nusbacher | 13 | 18 |
| Herschel Farkas | 18 | 12 |
| Raphael Levine | 2 | 2 |
| Neil Berger | 0 | 1 |
| Sheldon Brunswick | 0 | 1 |
| Matthew Shatzkes | 0 | 1 |
| | 52 | 47 |

**SABRE**

| | W | L |
|---|---|---|
| Howard Rhine | 21 | 5 |
| Jacob Dyckman | 23 | 7 |
| Herbert Josepher | 12 | 16 |
| Michael Feinerman | 2 | 4 |
| Warren Enker | 1 | 3 |
| Eddie Maron | 1 | 2 |
| Neil Berger | 1 | 1 |
| | 61 | 38 |

# TENNIS



*Front: George Samet, Bernie Kaplan, captain Bill Levin, Avery Harris, Artie Eidelman.*
*Back: Josh Muss, Larry Banchek, Schneur Genack, Danny Frimmer, Marty Kriger.*

**INDIVIDUAL RECORDS**

| | Won | Lost |
|---|---|---|
| **Bill Levin** | 5 | 1 |
| **Armand Lindenbaum** | 4 | 2 |
| **Schneur Genack** | 3 | 3 |
| **Larry Bonchek** | 4 | 1 |
| **Morty Kriger** | 3 | 1 |
| **Artie Eidelman** | 2 | 1 |
| **Moshe Polansky** | 2 | 0 |
| **Bernie Kaplan** | 1 | 0 |

Mr. Eli Epstein *Tennis Coach*

This year's tennis team (as we go to press), is inaugurating a new era in intercollegiate tennis at Yeshiva. Though the season is incomplete, the team has already shown good cause for optimistic predictions for the future, with easy triumphs over N.Y. Maritime, L.I.U., Webb Institute, and Adelphi College.

This is the first year that Yeshiva, though the smallest college in The Metropolitan College Tennis Conference, with the exception of Webb, has succeeded in gaining a winning record. This has been accomplished despite obstacles which are uniquely Yeshiva's. The team lacks the opportunity to practice regularly on easily accessible home courts, and the chance to develop an individual style of play. Despite these difficulties, they have managed, by sheer love of the game, to create a winning spirit and a sense of comradeship which more than compensate for these problems.

Tennis is an unusual team sport. There are no crowds of spectators or, at least, teammates to cheer one on. The tennis player stands alone on a hot, sun-baked court, with an opponent on the other side. He knows his teammates are silently rooting for him, but they are involved in their own matches, trying to win in the same situation he is in. He has no one to talk to but himself, no "inspiration" but what he can think of to cheer himself on when he is losing. Thus, it is important for a tennis player to know that his teammates are concerned with his success not only because it means the team's success but because they know how much it means to him to win.

For these reasons, and because the Yeshiva tennis team has been able to develop a feeling of brotherhood and interest in each other, they have been successful. And in truth, it is this experience which is more important in tennis, as in any sport, than the mere winning of a game.

*Kriger stretches after a low one*

*Armand Lindenbaum goes back for the kill*

*Artie Eidelman*

*(Incomplete).*

| DATE | OPPONENT | | |
|---|---|---|---|
| April 7 | Maritime | 3 | 6 |
| April 8 | Pratt | 3½ | 5½ |
| April 14 | L.I.U. | 3 | 6 |
| April 16 | Webb | 1 | 4 |
| May 5 | Iona | 5 | 4 |
| May 7 | Adelphi | 4 | 5 |

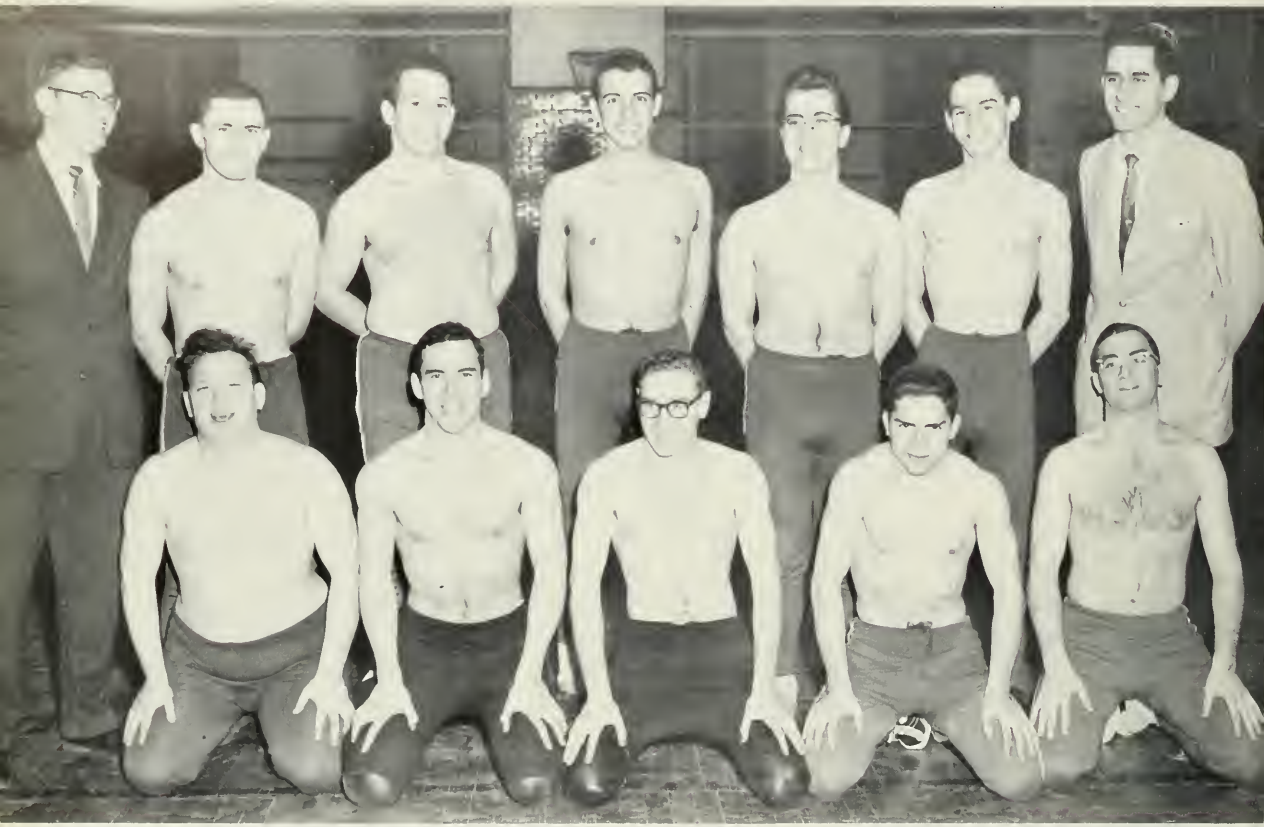
YESHIVA

Larry Banchek

Lindenbaum and Eidelman team up in a doubles match

Bill Levin retrieves a "sure winner"

# WRESTLING



*Front Row: Benny Hirsch, Marv Weiner, Jonas Prager, Shalom Stern, Al Genauer. Second Row: Jerome Walicki, manager; Chaim Charytan, Eddie Rosenbaum, Herman Presby, Jerry Golub, Teddy Roth, Ben Turner, manager.*

In the spirit of the vastly improved athletic program at Yeshiva during the past year, the wrestling team continued on the way towards assuming its rightful place as a keystone in the structure of athletics at Yeshiva.

Handicapped by injuries and unjust lack of student interest, it was frequently hard to field a full team simply because it could not replace the injured wrestlers. In all but two of their matches, the wrestlers were forced to forfeit five or ten points. This becomes significant when it is noted that three matches were lost by one bout. Despite these difficulties, the team managed to defeat Rutgers of Newark.

Co-Captains Jonas Prager and Marv Weiner merit special praise. Johnny was a member of the first wrestling squad to win a match three years ago, and he has doggedly remained devoted to the team despite its repeated losses. Marv suffered a knee injury this year, yet persisted in attending every team practice despite his inability to compete interscholastically.

An added measure of acclaim goes to the fine wrestling coach, Hank Wittenberg.

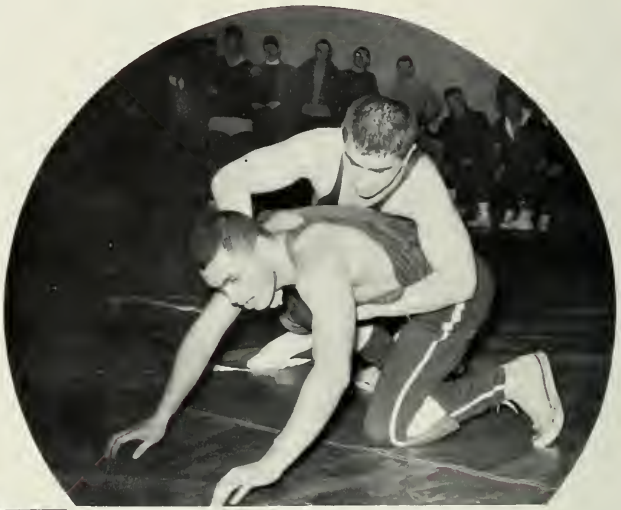
Dedication to a task and determination to see it successfully completed has finally begun to show reward. The future of wrestling is bright.

Henry Wittenberg,
*Wrestling Coach*

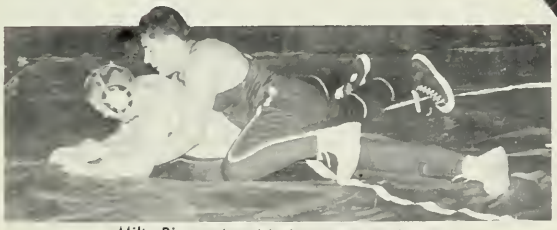
| DATE | OPPONENT | | YESHIVA |
|---|---|---|---|
| Dec. 16 | Brooklyn Poly | 23 | 15 |
| Jan. 5 | C.W. Post | 25 | 13 |
| Jan. 7 | Fairleigh Dickenson | 21 | 8 |
| Feb. 11 | U.S. Merchant Marine | 38 | 0 |
| Feb. 17 | Orange Community Coll. | 21 | 13 |
| Feb. 23 | Rutgers—Newark | 14 | 18 |
| Feb. 25 | L.I.A.+T. Institute | 31 | 3 |
| Mar. 4 | Columbia | 19 | 6 |

*Jonas Prager and Marv Weiner*
*Co-Captains*

*Teddy Roth and Sholom Stern enjoy themselves in practice*



*Chaim Charytan (bottom) gets set for the whistle*



*Milty Pine gets set to turn opponent over*

| | WON | LOST |
|---|---|---|
| Teddy Roth | 1 | 2 |
| Shalom Stern | .5 | 3 |
| Jonas Prager | 3 | 5 |
| Herman Presby | 0 | 3 |
| Chaim Charytan | 1 | 3 |
| Al Genauer | 2 | 6 |
| Jerry Golub | 0 | 2 |
| Arthur Gononsky | 0 | 3 |
| Marv Weiner | 1 | 2 |
| Milton Pine | 1 | 6 |
| Eddie Rosenbaum | 4 | 4 |

*Johnny Prager deadlocked*

*Left to right: Allen Goldstein, captain; Michael Hauer, Mort Minchenberg, Robert Goldstein, Ralph Carmel*

# CHESS

This year, for the first time in its history, the Yeshiva Chess team played a full-scale competitive schedule. Instead of the usual five meets, Yeshiva's pawnpushers faced an unprecedented twelve opponents.

Having but three members returning from last year's team, Captain Allen Goldstein sounded the call for chess players. When over 25 aspirants responded, tryouts had to be held to select the team.

Led by returning starters Allen Goldstein '59, team captain; Sheldon Freedman '59, president of the Chess club; Ralph Carmel '59, vice-president; and led by the sparkling play of Howard Shain '60, Isaiah Beilin '59, and Michael Hauer '61, the team, to date, has compiled a fine 6-3 record.

| YESHIVA | OPPONENT | |
|---|---|---|
| ½ | Columbia | 6 ½ |
| 5 | St. Peters | 1 |
| 2 ½ | Fordham | 3 ½ |
| 3 ½ | Brooklyn Poly | 2 ½ |
| 6 | Buffalo | 2 |
| 7 | St. Peters | 1 |
| 2 ½ | C.C.N.Y. | 5 ½ |
| 3 ½ | Fordham | 1 ½ |
| 5 | Stevens | 1 |

**INDIVIDUAL RECORDS**

| | WON | LOST |
|---|---|---|
| Howard Shain | 7 | 0 |
| Allen Goldstein | 5 | 3 |
| Michael Hauer | 4 ½ | ½ |
| Sheldon Freedman | 3 ½ | 3 ½ |
| Isaiah Beilin | 3 | 3 |
| Ralph Carmel | 2 ½ | 5 ½ |
| Joel Grossman | 2 | 1 |
| Joseph Weiss | 2 | 2 |
| Mort Minchenberg | 1 | 0 |
| Robert Goldstein | 1 | 1 |
| Marty Bienenstock | 1 | 2 |
| Dani Margalith | 1 | 3 |

Eddie Rosenbaum, *Athletic Manager*

# INTRAMURALS

Under the leadership of Athletic Manager Eddie Rosenbaum, the Yeshiva intramural system once again enjoyed another successful season.

In the basketball intramurals, the Class of '60 won its first championship by defeating the Class of '61 by a 42-28 score. Leading the victors were league high scorer Abe Davis. He was ably backed by Jerry Mallet and Leon Kurinsky. The Senior Class placed second, the Sophomores third, and the Freshmen last.

The ping-pong intramural experienced great student interest this year. After the first round flippings, the contestants got down to the real competition. The winner was the perennial champion Sam Rosenthal, who edged runner-up Julius Nachtigal.

**BASKETBALL INTRAMURALS**

| | WON | LOST |
|---|---|---|
| Juniors | 5 | 1 |
| Seniors | 4 | 2 |
| Sophomores | 2 | 4 |
| Freshmen | 2 | 6 |

**PING-PONG INTRAMURALS**

***(finalists)***

**Sam Rosenthal**
**Julius Nachtigal**
**Abe Bronspigel**
**Joel Daner**

# SENIORS

It is over, and the Spring is over and you walk in a procession and wonder what it all meant. Look around you now, and see the faces.

More than faces, they are friends. Call them by their first names. Four years dissolve, but this cannot. You have worked together, and complained and laughed together, and now these faces are something they never were, a unity—

*The Class of '59*

# Senior Class History

Four years gone, and with them the light, insubstantial joy of youth, and we have learned. If our eyes are misty for a moment it is only in recollection of those four years and all that they will always mean. The future is significance and purpose and meaning and life; and the past is basis and substance, and it is over; and the present is here. Life becomes enticingly, with the smile of a lover, the welcome of a friend, the promise of a birth.

Four years ago we sat in an auditorium that seemed larger than it was, waiting for someone to present us with the gift of wisdom, and we were cold in the trembling shadows. Some laughed and pushed. Others, from Detroit, Cleveland, Chicago, Savannah, Montreal, felt somewhat alone. But that feeling disappeared as four years began. Friendships destined to last a lifetime began in classes and laboratories and on lines waiting to register and in dorm rooms that seemed threatening till we realized that everyone felt the same. We needed time to adjust, to learn, to know.

We had a few wonderful weeks when it all started, weeks when the buildings were ours to discover and we could ignore the glances of upper-classmen. And the buildings discovered, we began to feel more at ease and at home—for that was what it was. Four years of our lives were to center in these buildings. This understood, it seemed to us that perhaps there was work to be done and that became evident as the first lectures began.

Other realizations were upon us as soon as we sensed that we were a class, an entity, and would remain thus for four years more. We were Yeshiva's now, and part of it, but we also belonged to each other.

Our first function as a class was the election of officers, and though we still didn't know the names of many of our classmates there was one among us who, quietly but speedily, had earned the admiration of all who knew him. In an act of wisdom which we can always be proud of we elected as President Josh Gershon—whom we can never forget, though it hurts to think that he is no longer with us. Our Vice-president was Chaim Fleishman, and Yehuda Sorscher was Representative-at-large.

Some of us were joiners and began to add our names to the staffs of Co-op, and Commentator, and the various varsities. Life began to be more than just classes and labs. Along the way that first year we had some good times, and memories remain of a Senior-Freshman Smoker with stale cigarettes, warm beer, and dirty jokes; and our first theatre party—"Oklahoma."

The first year ended with exams, as they all did, and we staggered through them and scattered for the summer—but we were to return. We had become something we had never been before.

Only the beginning of an experience can equal its end in magnificence. We have a tendency to glorify that first year in our memories. It was the first, and so we require it to have been a glorious year. Thus we recall it. Its wonder was only to be exceeded by the last.

September came and we were back and June '59 was one year closer. That first vacation had been a good thing. It gave us time to look back and to look forward. To judge ourselves and test our aims. We began another year with determination.

Back in the spring, the election campaign of three had

been rewarded as Bob Hirt became President, Mordy Gerstein Vice-president, and Ray Levine Representative-at-large.

These are facts and they are recorded and can be looked up, but our emotions as we returned for our second year are hard to call to mind. Emotions are always fleeting things, and perhaps that is why they are so intense while they last.

But we knew each others names now, and something of what was behind those names, and somehow that made it different. Classes started and all the Pre-Meds and Pre-Dents who had survived Chem 1 & 2 entered the Bio Lab. By now their number was down to half what it had been and was to become even smaller. They were a hardy group who survived.

Some of us moved up in our extra-curricular activities and many were active on varsities. We had another theatre party, "L'il Abner," and an attempted ice-skating party. We couldn't realize it then in our efforts to escape from the school, but our lives were irrevocably bound to Yeshiva. Our real advances were to be made within the walls of our school, not in a last row, second balcony, on Broadway.

Facts, again, can be found in records. But each man remembers for himself, and though much is forgotten—and we do not even try to recall it—it does not matter. If all remembered, what memory would be precious?

The Sophomore year seems longest, but only because we were crystalizing, and the shadows receded. No longer uncomfortably small in chairs that seemed too large, we began to fit, as a class—as the class of '59.

In the spring, petitions appeared again and resulted in the election of Mordy Gerstein as Class President, Abe Mann as Vice-President, and Jack Prince Representative-at-large. Bob Hirt became Student Council Secretary-Treasurer.

Then, suddenly, it was over with a flurry of exams and we were half way through, but June '59 still looked far off. We had finished a period of adjustment and it was time to realize the promise of the first two years. But promises are like stars, they fade in the morning. As we dispersed for the summer, how many of us thought that we owed the school something?

Half the adventure past and the glare of newness gone and we were cocky now and eased up like racehorses in the third quarter of a mile which is always the slowest before the stretch run. This year was to be the year of direction. We had been prepared for it, though some might not have paused to realize it. Yet pauses are essential to consolidate strength, to decide where to go.

It bothered many of us, that question. We had to decide that finally, and some suddenly became Pre-Dents and Pre-Meds, filling the seats of those who just as suddenly no longer were.

There were certain habits we couldn't and didn't care to break, though, and we recall another theatre party—"Look Back In Anger" this time—a symbolic title for many.

For some there were political accomplishments as class elections turned Mike Nussbaum into President, Al Schulman into Vice-President, and Yehuda Sorscher into Representative-at-Large. Ray Weinberg was elected President of Student Council and Jerry Blau Vice-President. Yehudi Felman became Editor-in-Chief of Commentator.

We wished the third year over, we strained to get it over, but we were wrong to do so. This could have been the year of achievement, but it was instead the year of marked time and days crossed off on a calendar to hurry them on. Now we try to recall them in writing but these efforts are futile. Yet, even if it is only now, after four years, that we learn the lesson of that wasted third one, we have learned a lesson precociously. We should be happy to regret it, not sad, for youth rarely retreats the wasted years.

We tried to rush it and we failed, but it ended anyway and we were Seniors. The summer was a brief one, probably the briefest, but over the summer the applications had been sent to the Graduate Schools.

We were back and felt somehow different. This was the big year, truly—it was the last.

No need to rush this one, we tried to hold back the weeks, to taste them and run them through our fingers to get the feel of them. But the semesters were short and hurried along. It just went along; everything went along. A kaleidoscope of exams that didn't matter once the acceptances to grad schools came in; and a last theatre party, "Make A Million"—again a symbolic title; and a Dean's Reception that we didn't win for a change; and the Senior Varsity Show that was one of the responsibilities of being Seniors. There was the Middle States visitation with a sudden appearance of white shirts and jackets. These all went by in a blur.

We were sorry for the mistakes, the classes cut, meetings missed and unattended. We tried to make this year memorable and meaningful but it lost its sharpness. We were intoxicated with the years to come and these forecast were flat. We were giving thought to the future. It was big and we were wary.

No one called us failures. We weren't attacked in the newspaper or condemned by the faculty. But we couldn't help feeling that, as Seniors, we didn't seem quite as important as we had thought we would. The adventure was over. In a sense it was just beginning, but it was over.

We were amused to see undergraduates shouting and pushing—anxious to become Seniors. We tried to tell them, but Youth cannot be told. It is probably better that way. If Youth had no enthusiasm where would initiative come from? Some must always climb.

For us a different climb—but something else came first. We saw the end of something, and seeing it we were scared and tried to look back. We had much to remember, and we thought more slowly about ourselves.

Many had never become part of Yeshiva. Subway-dwellers and blind pluggers, they came to college to study—if for that. Always prompt for classes they were just as prompt to leave at the end of the hour. The men behind the desks remained that for them—just men, never friends. They never reached the heart. They missed out, and thought it was the school's fault; couldn't understand what was missing, and probably still can't. Unenvied by those who will be remembered, they started and remained a name on a card in an office file.

The rest kept their interest in Yeshiva. They had to fight through the criticism and abuse, and it was hard but worth it. The heart was there, and it lay behind the desk and behind the men and behind the stone wall and behind it all. It was there in what Yeshiva means to them because of what they bring to it and no more.

They gave more than a twice-yearly check and grudging praise. Activities interested them as well as academics, and more than that, human beings interested them, as did Yeshiva. Proud of their achievements, of their fellows, of their school, there would be pride in their voices when they spoke. of Yeshiva.

Then it was over, not just for a summer but finally. It was over with a farewell and a ceremony and a flower unfolding. It was over in the spring and summer close behind. It was definitely over, the adventure, and faces dimmed. It was over with a regret.

# SENIORS

DAVID B. ABERBACH
*Brooklyn, N.Y.* *Hebrew*

SANFORD ADER
*Jersey City, N.J.* *Sociology*

SAUL IRWIN ARANOV
*Brooklyn, N.Y.* *Philosophy*

LEON ARONSKY
*Brooklyn, N.Y.* *Sociology*

**david b aberbach**

Math club; Chug Ivri

**sanford ader**

Basketball Team, captain; *Commentator;* Sociology club

**saul irwin aranov**

**leon aronsky**

Sociology Club; Pi Delta Phi

### abraham isaac aronson

Varsity Fencing Team; MASMID, typing editor; Pre-Med Society; Chemistry Club; Music Appreciation Club, secretary; Senior-Freshman Advisor; Freshman Council; Committees: Food

### isaiah beilin

Chess Team

### leon bergstein

Varsity Basketball Team; Psychology Club; Biology Club; *Commentator;* Sophomore Council

### eli moses berlinger

MASMID, sports editor; Dean's Reception; Basketball Team, manager; Intramural Basketball; Psychology Club; Pre-Law Society

ABRAHAM ISAAC ARONSON
*Brooklyn, N.Y.* *Pre-Med*

ISAIAH BEILIN
*Bronx, N.Y.* *Math*

LEON BERGSTEIN
*Brooklyn, N.Y.* *Pre-Dental*

ELI MOSES BERLINGER
*New York, N.Y.* *Psychology*

SAUL JERRY BERMAN
*Brooklyn, N.Y.* *English*

ISRAEL ISSAC BICK
*Bronx, N.Y.* *English*

JEROME BLAU
*Brooklyn, N.Y.* *Math*

NORMAN A. BLOOM
*Brooklyn, N.Y.* *Pre-Med*

### saul jerry berman

MASMID, activities editor; Eta Sigma Phi, president; Pre-Law Society; Student Court, chief justice; *Commentator;* Junior Council; Committees: Student-Alumni Vocation Guidance, chairman

### israel issac bick

Co-op, manager; Eta Sigma Phi, vice president; Eranos, vice president

### jerome blau

Student Council, vice president; Math Club; Chug Ivri; Student Council representative to *Commentator*

### norman a bloom

*Commentator,* feature editor, associate editor; Pre-Med Society; Dean's Reception; Senior Varsity Show

### lawrence i bonchek

MASMID, literary editor; Co-op, assistant manager; *Commentator;* Tennis Team; Freshman Council; Sophomore Council; Pre-Med Society; Biology Society; National Student Association, delegate; Senior Varsity Show

### abe bronspigel

Soccer Team; Chess Club; Ping-pong

### joseph bruckenstein

### herman aaron bursky

Basketball Team; Tennis Team; I.R.S.; Pre-Law Society

LAWRENCE I. BONCHEK
*New York, N.Y.* *Pre-Med*

ABE BRONSPIGEL
*Bronx, N.Y.* *Hebrew*

JOSEPH BRUCKENSTEIN
*Bronx, N.Y.* *English*

HERMAN AARON BURSKY
*Brooklyn, N.Y.* *English*

MELVIN CAPLAN
*Hampton, Virginia* *Sociology*

RALPH CARMEL
*Jackson Heights, N.Y.* *Pre-Med*

ABRAHAM DAVID COHEN
*Philadelphia, Pa.* *Psychology*

BERNARD COHEN
*Spring Valley, N.Y.* *Pre-Law*

### melvin caplan

Wrestling Team; Junior Council; Sociology Club; Dormitory Representative, freshman

### ralph carmel

MASMID, art editor; Co-op, publicity manager; *Commentator;* Pre-Med Society, secretary-treasurer; Senior Varsity Show; Chess Club, vice president; *Racon-ter,* art editor; Senior-Freshman Advisor; Psychology Club; Committees: Medical, S.A.C., Food

### abraham david cohen

Psychology Club; French Club

### bernard cohen

Pre-Law Society; Religious Guidance Committee, co-chairman

### marshall s cohen

S.A.C., chairman; Public Relations; Choral Society; MASMID, photography editor; Biology Club; Pre-Med Society; Co-op; *Commentator,* circulation manager; Swimming; Freshman and Junior Councils; Freshman-Senior Advisor; Committees: Repairs

### william isaac crausman

Pre-Med Society; Biology Club; Chemistry Society; Junior Paper, feature editor; Choral Society, president

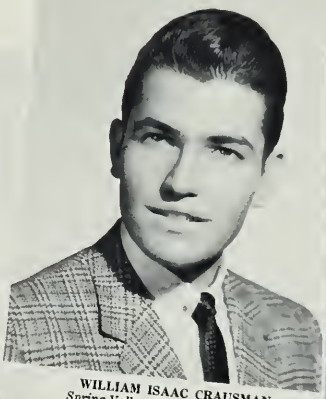
### joseph g deitcher

French Club, president; Pi Delta Phi, president; Senior-Freshman Smoker, chairman; Senior Dinner, chairman; Senior Varsity Show; Talent Club; Senior-Freshman Advisor; MASMID

### david s dubin

Sociology Club; Pre-Law Society

MARSHALL S. COHEN
*Paterson, N.J.* *Pre-Med*



WILLIAM ISAAC CRAUSMAN
*Spring Valley, N.Y.* *Pre-Med*

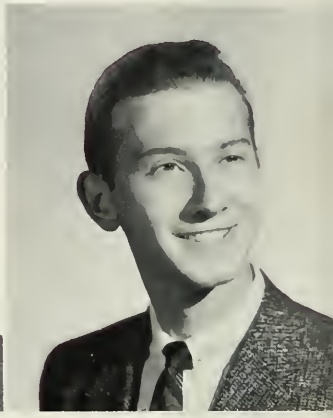
JOSEPH G. DEITCHER
*Montreal, Canada* *English*

DAVID S. DUBIN
*New Haven, Conn.* *Sociology*

ARTHUR ISAAC EIDELMAN
*Brooklyn, N.Y.* *Pre-Med*

SHELDON SIMCHA FEINGOLD
*New York, N.Y.* *Chemistry*

YEHUDI M. FELMAN
*Brooklyn, N.Y.* *Pre-Med*



ABRAHAM N. FINKEL
*Saratoga Springs, N.Y.* *Pre-Dental*

### arthur isaac eidelman

Tennis Team; Pre-Med Society; Music Appreciation Club; Co-op, assistant manager; *Commentator,* sports editor; Dean's Reception; Senior Varsity Show

### sheldon simcha feingold

Hebrew Club; Zionist Club; Chemistry Society

### yehudi m felman

*Commentator,* editor-in-chief; Pre-Varsity Debating Team; MASMID, typing staff; Dorm Council; Pre-Med Society; Music Appreciation Club; Chug Ivri; Biology Club; Committees: Student Council Questionnaire, chairman; Building and Repair

### abraham n finkel

Biology Society, president; Junior Paper, editor-in-chief; Senior Paper, editor-in-chief; Biology Review, editor-in-chief; *Commentator;* Senior-Freshman Advisor; Pre-Med Society; Committees: Food, chairman; Building and Repair; Ushers

### jacob eliezer finkelstein

Fencing Team, captain; Varsity Debating Team; Chess Team, secretary; Metropolitan Intercollegiate Debate Council, secretary; Music Appreciation Society, vice president; Pre-Medical Society; Biology Club; Freshman Basketball Team; Intramural Basketball

### chaim fleishman

Freshman Class, vice president; Pre-Law Society; Hobby Club; Judo Squad; Tennis

### gerald n frankel

MASMID, business manager; Y.U. Drive, chairman; Math Club; Intramural Basketball; Junior Council; Intramural Fencing

### sheldon freedman

Chess Team, captain; Chess Club, president; Senior-Freshman Advisor; Psi Chi; Committees: Canvassing

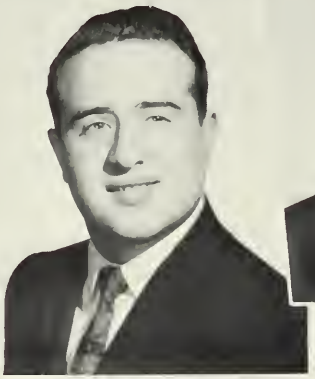
JACOB ELIEZER FINKELSTEIN
*Brooklyn, N.Y.* *Pre-Med*

CHAIM FLEISHMAN
*New York, N.Y.* *Political Science*

GERALD N. FRANKEL
*Far Rockaway, N.Y.* *Math*

SHELDON FREEDMAN
*Camden, N.J.* *Psychology*

MORDECAI GERSTEIN
*Passaic, N.J.* *Pre-Med*



HAROLD GLATTER
*Brooklyn, N.Y.* *History*

LEO GOLDBERG
*New York, N.Y.* *Political Science*

MARVIN GOLDMAN
*Bronx, N.Y.* *Sociology*

### mordecai gerstein

Junior Class, president; Sophomore Class, vice president; *Commentator,* photography editor; Student Court, justice; Senior-Freshman Advisor; Co-op; Commitees: Ring, chairman; Building Repair

### harold glatter

Sociology Club; Chug Ivri; Young Democrats

### leo goldberg

*Commentator;* Used Book Exchange; Pre-Law Society; International Relations Society; Young Democrats; Committees: Library

### marvin goldman

Sociology Club; *Commentator;* Committees: Library, chairman

### irving goldsmith

Sophomore, Junior, and Senior Councils; Co-op; Basketball Intramurals; S.A.C.; Hobby Club, vice president; Biology Club; *Commentator;* Senior-Freshman Advisor

### allen goldstein

Chess Team, captain; Fencing Team; Pre-Med Society; Dorm Council; Senior-Freshman Advisor; Junior Paper; Committees: Food; Religious

### sidney chiam goldstein

Co-op; Senior-Freshman Advisor; Psychology Club; Young Democrats; Committees: Medical

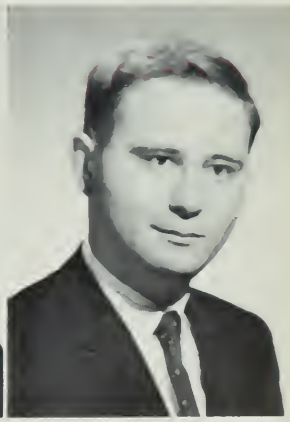
### norman gorlyn

Co-op; I.R.S.; Pre-Law Society; Committees: Blood Drive

IRVING GOLDSMITH
*New York, N.Y.* *Pre-Dental*

ALLEN GOLDSTEIN
*Cleveland, Ohio* *Pre-Med*

SIDNEY CHIAM GOLDSTEIN
*Brooklyn, N.Y.* *Psychology*



NORMAN GORLYN
*Fort Lee, N.J.* *Economics*

SIDNEY AARON GREEN
*Philadelphia, Pa.* *Philosophy*

ABRAHAM HAIKINS
*Bronx, N.Y.* *Psychology*

ELIAS HERSCHMAN
*Brooklyn, N.Y.* *Pre-Med*

YASHAR HIRSHAUT
*Brooklyn, N.Y.* *Pre-Med*

### sidney aaron green

J.V. Basketball; T.I. Student Council, president; Chess Club; Chug Ivri

### abraham haikins

Psychology Club; Bowling; Used Book Exchange; Committees: Entertainment

### elias herschman

*Commentator,* news editor; Tennis Team; Pre-Med Society

### yashár hirshaut

Debating Society, chairman; Student Lecture Bureau, chairman; Safety Week, originator; Pre-Med Society; Pre-Law Society; I.R.S.; Young Democrats; Committees: Audio-Visual, chairman

### robert stephen hirt

Pre-Law Society, president; Young Democrats, president; Student Council, secretary-treasurer; Sophomore Class, president; MASMID, business manager; Co-op, governing board; *Commentator*, editorial assistant; Senior-Freshman Advisor; Basketball, junior varsity; Intramural Basketball; Sociology Club; Bowling Instructor; Committees: Finance, chairman; Food, chairman; Student-Faculty; Alumni-Student-Faculty

### jerome katter

*Commentator;* MASMID, art staff; Senior-Freshman Advisor; Pre-Law Society; Used Book Exchange; Co-op; I.R.S.; Chess Club; Music Appreciation Club; Young Democrats; Committees: Medical; Ushers; Library; Blood Drive

### herman o klein

French Club, president; *Le Flambeau*, editor; Pi Delta Phi; Chemistry Club; Pre-Med Society; Student Court; Senior-Freshman Guidance, co-chairman

### mordecai koenigsberg

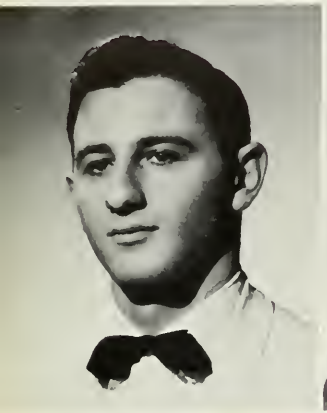
Student Court, chief justice; Chemistry Society, vice president; Chess Club, vice president

ROBERT STEPHEN HIRT
*Brooklyn, N.Y.* *Sociology*

JEROME KATTER
*Bayonne, N.J.* *Political Science*

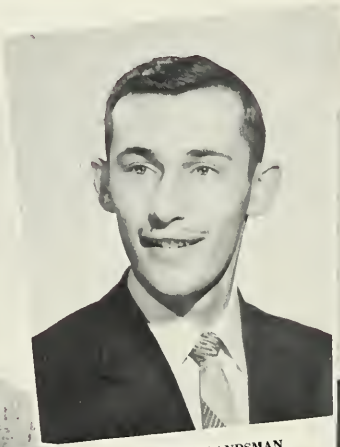
HERMAN O. KLEIN
*New York, N.Y.* *Chemistry*

MORDECAI KOENIGSBERG
*Jackson Heights, N.Y.* *Chemistry*



MORTON AARON KRIGER
*Forest Hills, N.Y.* *English*

RICHARD DENNIS LANDRES
*New York, N.Y.* *English*



SHALOM LANDSMAN
*New York, N.Y.* *Pre-Dental*

WILLIAM NATHAN LERER
*New York, N.Y.* *Chemistry*

### morton aaron kriger

Pre-Law Society, vice president; Young Democrats, vice president; Basketball Team; Tennis Team; Student Book Exchange, chairman; Junior Council

### richard dennis landres

Reading Society; Dramatics Club; Literary Society

### shalom landsman

Biology Club, secretary-treasurer; Photography Club

### william nathan lerer

Athletic Manager; Fencing Team, manager; MASMID, sports staff; *Commentator;* Senior-Freshman Advisor; Pre-Med Society; Chemistry Club; Committees: Canvassing, chairman; Awards, chairman

### william levin

Tennis Team, captain; Pre-Med Society; Intramural Basketball

### david levine

Pre-Med Society, president; Tennis Team; Fencing Team; *Commentator*

### raphael joshua levine

Fencing Team; *Commentator*, circulation manager; MASMID, copy editor; Co-op; Pre-Med Society; Biology Club; Sophomore Class, delegate-at-large; Senior-Freshman Advisor; Freshman and Senior Councils

### irving norman levitz

Sociology Club; Student Zionist Organization

WILLIAM LEVIN
*Detroit, Michigan* *Pre-Med*

DAVID LEVINE
*Brooklyn, N.Y.* *Pre-Med*

RAPHAEL JOSHUA LEVINE
*Bayonne, N.J.* *Pre-Dental*

IRVING NORMAN LEVITZ
*Bronx, N.Y.* *Sociology-Psychology*

HARVEY LIEBER
*Brooklyn, N.Y.* *English*

ARMAND A. LINDENBAUM
*New York, N.Y.* *Economics*

MORDECAI LIPSCHITZ
*Brooklyn, N.Y.* *Political Science*

KALMAN LOW
*Bronx, N.Y.* *Pre-Med*

### harvey lieber

*Commentator*, associate editor; Student Review Board; Chug Ivri, vice president; Pi Delta Phi; Committees: Curriculum, chairman; Publicity; Questionnaire, co-chairman

### armand a lindenbaum

MASMID, business manager; Co-op; Senior Council; Tennis Team; Young Democrats, second vice president; Pre-Med Society; Senior Varsity Show; Pre-Law Society; Committees: Awards; Blood Drive

### mordecai lipschitz

I.R.S., vice president; Young Democrats, secretary-treasurer; Pre-Law Society; Sociology Club; Zionist Club; Jewish Philosophy Society; Committees: Library Evaluation; Used Book Exchange

### kalman low

*Commentator*, business manager, advertising manager; Intramural Basketball; Committees: Blood Drive, chairman; Library

### abraham david mandelbaum

Sociology Club; Soccer Team, captain; Junior Council; Dean's Reception

### abraham moses mann

Junior Class, vice president; Dean's Reception; Food Committee, chairman

### daniel h mehlman

Basketball Team; Pre-Law Society; Senior-Freshman Advisor; Committees: Food

### harvey t moskowitz

*Raconter;* Pi Delta Phi

ABRAHAM DAVID MANDELBAUM
*Bronx, N.Y.* *Sociology*

ABRAHAM MOSES MANN
*Quincy, Mass.* *Math*

DANIEL H. MEHLMAN
*Brooklyn, N.Y.* *Psychology*

HARVEY T. MOSKOWITZ
*Bronx, N.Y.* *French*

JULIUS HARVEY NACHTIGAL
*New York, N.Y.* *Pre-Med*

JACOB NUSBACHER
*Brooklyn, N.Y.* *Pre-Med*

MICHAEL F. NUSSBAUM
*Rego Park, N.Y.* *Chemistry*

JOSEPH PENNER
*Brooklyn, N.Y.* *Pre-Med*

### julius harvey nachtigal

*Commentator;* Freshman, Junior, and Senior Councils; Junior Journal; Senior Paper; Senior Dinner; Senior-Freshman Smoker; Pre-Med Society; Biology Club; Dean's Reception; Basketball and Ping Pong Intramurals; Committees: Awards; Blood Drive; Curriculum Evaluation; Medical

### jacob nusbacher

MASMID, editor-in-chief; *Commentator;* associate feature editor; Fencing Team; Club Coordinator; Pre-Med Society; Intramural Basketball; Dean's Reception; Sophomore News, co-editor; Committees: Student-Faculty Relations

### michael f nussbaum

Senior Class, president; Chemistry Society; Senior-Freshman Smoker, chairman; Senior Dinner, chairman; Committees: Awards; Executive

### joseph penner

Pre-Med Society; *Commentator;* Senior-Freshman Advisor

### milton robert pine

Wrestling Team; Math Club, vice president; Physics Club, secretary

### moses samuel polansky

Psychology Club; Pre-Law Society; I.R.S., president; Tennis Team; Choral Society; Dean's Reception, chairman and senior advisor; Senior Varsity Show, chairman and producer; Sophomore Paper; Intramural Basketball; Collegiate Conference of United Nations, delegate; Committees: Building and Repairs; Emergency Car Brigade; Senior-Freshman Smoker; Blood Drive

### jonas prager

Co-op, manager; Wrestling Team, captain; Talent Club, president; Freshman, Sophomore, and Junior Councils; Pre-Varsity Debating; Variety Show, technical director; Committees: Sophomore Tutoring, chairman

### jack prince

Math Club, president; *Commentator*, sports editor; Junior Class, delegate-at-large; Sophomore News, co-editor; Co-op; Bowling Instructor; Committees: Faculty-Student Relations; Assembly, chairman

MILTON ROBERT PINE
*New York, N.Y.* *Physics*

MOSES SAMUEL POLANSKY
*Brooklyn, N.Y.* *Political Science*

JONAS PRAGER
*Bronx, N.Y.* *Economics*

JACK PRINCE
*Bronx, N.Y.* *Physics*

HANK REDLICH
*Brooklyn, N.Y.* *Psychology*

ISRAEL I. RIVKIN
*Rochester, New York* *Chemistry*

JUDAH J. ROSENBERG
*Israel* *Psychology*

JULES ROSENBERG
*Savannah, Ga.* *Pre-Med*

### hank redlich

Chess Club

### israel i rivkin

Chemistry Society; Biology Club; American Chemistry Society, student affiliate; Pi Delta Phi

### judah j rosenberg

Ramat Yitzchak

### jules rosenberg

Chorus; Co-op; Pre-Med Society; MASMID, art staff; *Commentator;* Fencing Team; Dean's Reception; Committees: Food

### paul franklyn rosenthal

Blood Drive, chairman

### aharon rothkoff

Senior-Freshman Advisor

### norman ruttner

Junior Journal, co-editor-in-chief; Senior Paper, co-editor-in-chief; Biology Review, art editor; Senior Council; S.A.C., publicity staff; Pre-Med Society; *Commentator;* Intramural Basketball; Dean's Reception

### rafael saffra

Wrestling Team; Psychology Club; Sociology Club; Chorus; Dean's Reception; Pre-Varsity Debating

PAUL FRANKLYN ROSENTHAL
*Bronx, N.Y.* *Math*

AHARON ROTHKOFF
*Bronx, N.Y.* *Hebrew*

NORMAN RUTTNER
*New York, N.Y.* *Pre-Med*

RAFAEL SAFFRA
*Wingdale, N.Y.* *Psychology*

BENJAMIN SCHACHNE
*New York, N.Y.* *Math*

ALLAN SCHULMAN
*Newark, N.J.* *Chemistry*

JOSHUA SHUCHATOWITZ
*New Haven, Conn.* *Physics*

YEHUDA ARYAI SORSCHER
*Brooklyn, N.Y.* *Pre-Dental*

### benjamin schachne

Math Club; Intramural Basketball

### allan schulman

Fencing Team; *Commentator;* Junior Council; Senior Class, vice president; Chemistry Society, vice president; Senior-Freshman Guidance, co-chairman; MASMID, copy editor; Dean's Reception

### joshua shuchatowitz

Physics Club, president; Math Club; Co-op; Senior-Freshman Advisor; Dean's Reception; Committees: Building and Repairs; Student-Faculty Relations

### yehuda aryai sorscher

*Commentator;* Freshman and Senior Classes, delegate-at-large; Co-op; Pre-Varsity Debating; Freshman Basketball Team; Committees: Blood Drive; Student-Alumni-Faculty

### adam szappanos

### benjamin joseph turner

Talent Club, president; Pre-Law Society; Young Democrats; I.R.S.; Choral Society, campus manager; wrestling Team, manager; Pre-Varsity Debating; Co-op; Senior Varsity Show; *Commentator;* Committees: Lost and Found, chairman; Medical, asst. chairman

### raphael samuel weinberg

Student Council, president; First Aid Instructor; Sociology Club; Chug Ivri

### marvin edward wiener

Wrestling Team; Math Club; Junior Council; *Commentator;* Dean's Reception; Choral Society; Committees: Food; Ushers

ADAM SZAPPANOS
*Boston, Mass.* *Pre-Med*

BENJAMIN JOSEPH TURNER
*New York, N.Y.* *Political Science*

RAPHAEL SAMUEL WEINBERG
*New York, N.Y.* *Sociology*

MARVIN EDWARD WIENER
*Mattapan, Mass.* *Math*

ISRAEL WIND
*Brooklyn, N.Y.* *History*

NORMAN ZABROWSKY
*Brooklyn, N.Y.* *Chemistry*

ERICH ZAUDERER
*New York, N.Y.* *Math*

HYAM L. ZUCKERBERG
*Forest Hills, N.Y.* *Math*

### israel wind

Pi Delta Phi; French Club; Chug Ivri; Sociology Club

### norman zabrowsky

Chemistry Society, president; Wrestling Team; Senior-Freshman Advisor; Dean's Reception

### erich zauderer

Math Club; MASMID

### hyam l zuckerberg

*Commentator;* Dean's Reception; Math Club; Senior Varsity Show

# LITERATURE

# JOB

by Steven Riskin

*This is the third essay to have won the Ephraim Fleisher Memorial Award. The award is granted annually for the best essay expressing an original reaction to a prophetic book.*

The Book of Job is perhaps the most contemporary of all the books of the Biblical Canon. Its penetrating insight into the mind and heart of a suffering human being, its unrelenting quest for an answer to the problem of human existence itself, its daring representation of man as he holds open debate with his God are all responsible for its greatness.

The book does more than pose the question of human suffering: it attempts an answer. And it is just this answer which we find so puzzling. Wherein does God add anything to what has been said before? How can God chastise Job's friends when He is declaring exactly what they have been saying all along—that finite man can never hope to comprehend infinite God? Is He not in essence rebuking Job for having asked in the first place? What exactly is the answer, and what is the message which the book attempts to convey?

To my mind the essence of the work lies in Job's relationship to God. Job represents the highest form of the Jewish ideal—the man of complete faith. His is a faith so pure and so intense that it defies belief in an impersonal God who punishes man but will not condescend to speak to him; who is to be worshipped out of fear and is therefore unapproachable.

Job's faith is strong enough to permit him to challenge his God and still believe in Him. The book does not preach the limitations of man but rather his greatness—the tremendous power of a human being who can aspire even to debate with God and who will be answered. The message of the work lies not so much in what God says but in that He does say something; that in answering Job He vindicates the very personal relationship between God and man.

The first chapter sets the stage for the subsequent development of the drama—a drama of faith and not of intellectual probings. We are introduced to Job not as a man of great vision (as in the case of Isaiah) nor even as one with a deliberate message (as "The words of Jeremiah the son of Hilkiah . . ."). The Book of Job begins:

> "There was a man in the Land of Uz whose name was Job; and that man was wholehearted and upright and one that feared God and shunned evil."

We are introduced to a man of faith, "wholehearted and upright."

And the closeness between Heaven and Earth, God and man—which is the real message of *Job*—is evidenced right from the outset. The author, in the very same chapter in which he describes Job's prosperity on earth, suddenly switches the scene to heaven:

> "Now it fell upon the day and the sons of God came to present themselves before the Lord, and Satan came also among them . . ."[1]

And a few verses later, still within the same chapter, we again find ourselves on earth:

> "And it fell on a day when his (Job's) sons and daughters were eating . . ."[2]

Thus by the very structure of this introductory chapter, we realize that the distance between the divine and the mortal is hardly as great as Job's friends would have him believe.

Finally this first chapter, in reality a prologue, ends with a sublime declaration of faith even in the face of crushing tragedy, a position which will assume added meaning at the end of Job's great spiritual odyssey:

> "Naked came I out of my mother's womb and naked shall I return thither; the Lord gave and the Lord hath taken away Blessed be the name of the Lord."[3]

As Job's suffering becomes more intense, more personal, we come, along with him, to understand the depth of his faith, the reality of his God. He sits among the ashes for seven days, silent, despairing in his wretchedness, disillusioned in his belief. At length, in the presence of his three friends Job must curse the day of his birth:

> "Why died I not from the womb?
> Why did I not perish at birth?"[4]

Job, out of extreme misery, is beginning painful inquiry into his relationship to God. He never doubts His existence, but he does doubt His love. And rather than believe himself a man "whom God hath hedged in," forsaken by God, Job would much prefer death or, better still, never to have been born.

The three friends of Job, however, do not search so deeply. To them the relationship between man and God is a very simple one: it is a relationship based upon fear. God is a superhuman force, mighty in His terror. Eliphaz compares Him to a lion:

> "The lion roareth and the fierce lion howleth."[5]

Man can only fear such a being. Eliphaz describes his vision of God:

> "Fear came upon me and trembling
> And all my bones were made to shake.
> Then a spirit passed before my face
> That made the hair of my flesh stand up."[6]

Such being the fierceness of God, none can approach Him:

> "Canst thou find out the deep things of God?
> Canst thou attain unto the purposes of the Almighty?
> It's high as heaven, what canst thou do?
> Deeper than nether-world, what canst thou know?"[7]

And God's fierceness is just. Job has no cause to complain, for no one stands guiltless before Him:

> "Shall mortal man be just before God?
> Shall a man be pure before his maker?"[8]

And the insignificance of man—his necessary fear of God and his inevitable guilt—reaches a climax in Bildad:

> "Dominion and fear are with Him.
> How then can a man be just with God
> Or how can he be clean that is born of woman?
> How much less man that is a worm,
> And the son of man that is a maggot."[9]

But Job cannot conceive of God as a lion or of man as a maggot. His God cannot be a terrible superhuman force mechanically punishing the guilty and rewarding the righteous. He cries out with Pascal:

> "God of Abraham, God of Isaac, God of Jacob—not of the philosophers and scholars."[10]

Job thinks of God as his own personal creator, who has formed him and is guiding him:

> "Remember, I beseech thee, that thou has
> fashioned me as clay
> And wilt thou bring me life and favour
> And thy providence hath preserved my spirit."[11]

God is a great redeemer, vitally concerned with His creations. He is a God not of fear but of love

> "In whose hand is the soul of every living thing
> And the breath of all mankind."[12]

It is only such a God who can be loved, who can be trusted, who can be appealed to

> "Even now, behold, my witness is in Heaven
> And He that testifieth for me is on High . . .
> Unto God mine eye poureth out tears."[13]

To be sure Job will cry out in the agony of his soul:

> "Know that God hath subverted my cause
> And hath compassed me with His net . . .
> Even urchins despise me
> And they whom I loved are turned against me . . .
> Have pity upon me, have pity upon me, O ye my friends
> For the hand of God hath touched me."[14]

But in the very next breath Job can turn to his God and with perfect conviction declare his faith that

> "As for me, I know that my Redeemer liveth
> And that He will witness at the last upon the dust."[15]

And it is because of his belief in a very personal God that Job cannot merely accept his suffering quietly.

"Is it good unto Thee that Thou should oppress?" he asks. This deep-abiding faith of Job both in God and in himself allows him to question his creator, even as Abraham questioned:

> "Will the judge of all the world not do justice?"

It is this same faith which permitted Rabbi Levi Itzchak to rise to the Holy Ark one Day of Atonement and declare

> "I, Levi Itzchak son of Sarah of Berditchev, I say that the greatest king of all sits in the throne of Heaven! And I say that I shall not stir from this place until an end is made to the suffering of Israel!"

And this very faith in "the greatest king of all" causes Job to say openly:

> "Behold! I cry out violence! but I am not heard.
> I cry aloud, but there is no justice! . . .
> Though He slay me, yet will I trust in Him
> *But I will retain my ways before Him.*"[16]

And so from the very depths of his being Job dares strive against God, dares question the Ruler of the Universe. He does not expect to understand his suffering intellectually, for he knows this is impossible. He realizes that God created the world with a wisdom "that is hid from the eyes of all living."

> "Behold, the fear of the Lord that is wisdom
> And to depart from evil, that is understanding."[17]

However, he does demand a spiritual meeting with God, an opportunity to perceive Him with every fibre of his being. A God that merely

> "doeth great things past finding out
> Yea, marvellous things without number"

is not enough for Job.

> "Lo, He goeth by me and I see Him not,
> He passeth on also, but I perceive Him not
> Behold I go forward, but He is not there
> And backward, but I cannot perceive Him."[18]

In his suffering Job strives to come closer to God, to confront Him face to face and to experience His concern:

> "Call Thou and I will answer
> Wherefore hidest thou thy face?
> Teach me and I will hold my peace
> And cause me to understand wherein I have erred.
> Now therefore be pleased to look upon me
> For surely I shall not lie to your face."[19]

And consumed with the righteousness of his cause, Job cries out:

> "Lo, here is my signature! Let the Almighty answer me."

And Job is convinced that out of his agony and desire will come the supreme revelation:

> "And when, after my skin, this is destroyed
> Then without my flesh shall I see God
> Whom I, even I, shall see for myself
> and *mine* eyes shall behold, and not another's."[20]

Elihu, the last of the friends, is shocked by Job's temerity. He can only reiterate his companion's arguments and rebuke Job for loving a God who can only be feared, for seeking a God who will not be sought:

> "God is too great for man
> Why hast thou striven against Him?
> Seeing that He will not answer any of His words . . .
> The Almighty God, *whom we cannot find,*
> is excellent in power
> Yet to judgment and plenteous justice
> *He will not answer*
> Men do therefore fear Him
> He regardeth not any that are wise of heart."[21]

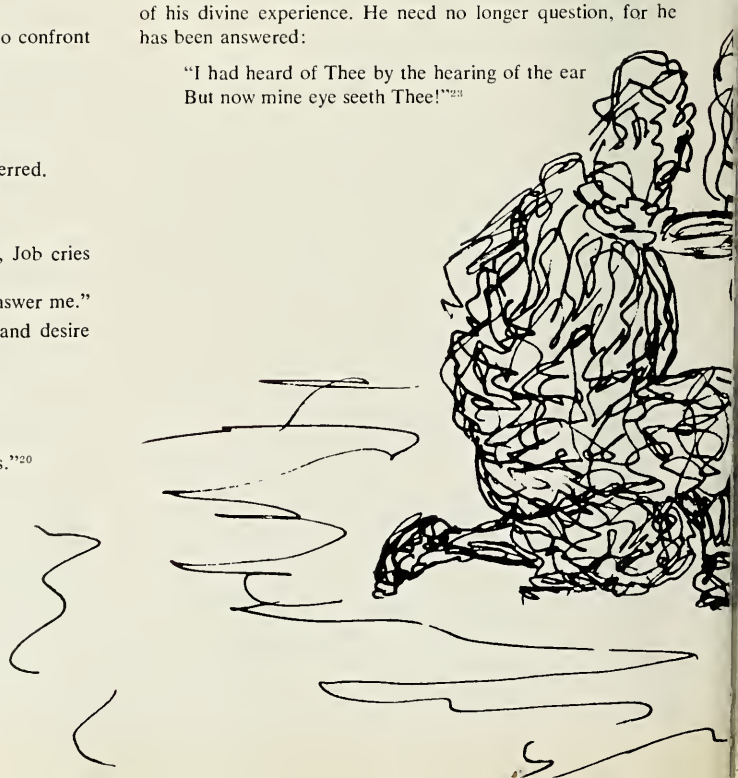
It is at this point that the voice of God Himself dramatically refutes Elihu and his friends. This very God of Nature, this whirlwind God who must be feared and dare not be questioned, demonstrates his concern for man even from the whirlwind. God is not too great to be conceived, too high to be reached, to exalted to answer. Man is not too small to aspire, to question, to protest. Certainly the God

> "Who provideth for the raven his prey
> When his young ones cry unto God."[22]

cannot possibly neglect man, the crowning glory of His creation! And is Job's attitude not vindicated by the very fact that God does vouchsafe an answer?

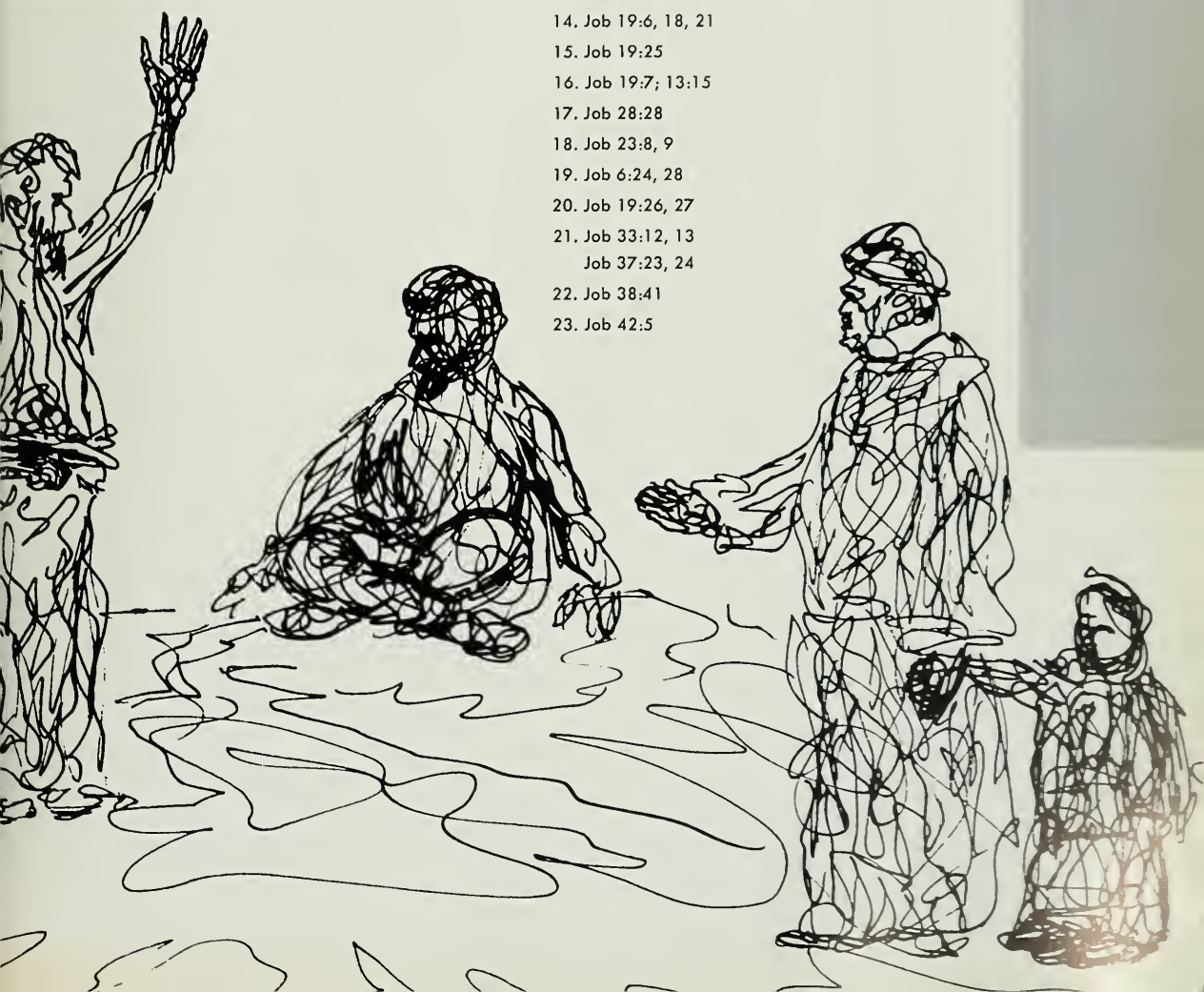
Job, in his faith so great that it dared question God's justice, bridged the gulf between God and man. He dared to stand up before his creator, and, so doing, caught a glimpse of Eternity. His suffering caused him to question, and his questioning brought him closer to God. His mouth is silent, his soul serene. His suffering fades into insignificance in the light of his divine experience. He need no longer question, for he has been answered:

> "I had heard of Thee by the hearing of the ear
> But now mine eye seeth Thee!"[23]



NOTES

1. Job 1:6
2. Job 1:13
3. Job 1:21
4. Job 3:11
5. Job 4:10
6. Job 4:14, 15
7. Job 11:7, 8
8. Job 4:18
9. Job 24:2, 4, 6
10. Will Herbert, *The Thought of Martin Buber*
11. Job 10:9, 12
12. Job 12:10
13. Job 16:19
14. Job 19:6, 18, 21
15. Job 19:25
16. Job 19:7; 13:15
17. Job 28:28
18. Job 23:8, 9
19. Job 6:24, 28
20. Job 19:26, 27
21. Job 33:12, 13
    Job 37:23, 24
22. Job 38:41
23. Job 42:5



# Synthesis Re-examined

by

YEHUDI M. FELMAN

Yeshiva College was founded in 1928 to afford students who were studying in the Rabbi Isaac Elchanan Theological Seminary or the Teacher's Institute an opportunity to study secular college disciplines within a traditional Jewish environment.

At the time of its inception, teaching secular learning within the four walls of a Yeshiva was a revolutionary idea. In Europe, the Yeshiva community looked askance upon those who felt that a Yeshiva *bochor* should devote his time to anything else but *gemorah*, and would be shocked at the suggestion that a yeshiva should take upon itself to teach its students liberal arts and sciences.

However, as the founders of Yeshiva College, themselves born in Europe, soon discovered upon coming to the United States, here the situation was quite different. Many an American yeshiva student did not want the four walls of the yeshiva to be the boundary of his life and the sole factor in shaping his outlook. He wanted to be on equal terms with his non-traditionally minded Jewish friend or his Gentile neighbor in his knowledge of the intellectual, political, economic, psychological, sociological and religious elements that have gone into the makeup of the civilization of his day.

For these yeshiva students, Yeshiva College was founded, due to the farsightedness of Dr. Bernard Revel, its first president. It was too much to expect that the new institution would not come under fire both from the right and the left. Ultra-religious Jews, who had attempted to manufacture a synthetic ghetto Jew in New York, realized that the new institution

would sound the death knell of their withdrawal from the community. Jews who had broken with tradition for the sake of being able to be like their American neighbors, would be confronted with living proof that their break was due to their own failings, not those of traditional Judaism. For Yeshiva College set out to prove what neither group could accept—that a Jewish boy could be just as "modern" as his American neighbor without having to sacrifice one iota of traditional Judaism.

Yeshiva College needed a philosophy to fend off these attacks. Gradually, through the course of years, such a philosophy developed, and was summarized and expressed in that famous word-synthesis. Briefly, the doctrine of synthesis is as follows: A Jew who knows only gemorah has certain faults—namely his lack of comprehension of what is happening in the world around him, and a consequent lack of being able to apply the truths of the gemorah to the realities of everyday life. A Jew accomplished in secular subjects but devoid of talmudic learning, *even if he observes all the mitzvot,* still lacks that knowledge of the roots of traditional Judaism necessary to understand why his acceptance and observance of the mitzvot raises him above the so-called "freethinkers" with whom he must come into daily contact. Therefore, neither of the above types, is capable of becoming a power on the Jewish scene. Yeshiva College, whose purpose is to produce the intellectual leaders of the American Jewish community, had to create a third type, one which would extract the finest elements of both —the talmudic learning of the former and the secular knowledge of the latter—and synthesize these two elements into a new entity.

A unique Jew was to be formed by this synthesis much like a unique compound is formed by the chemical union of two elements. The compound is another entity—it has some of the properties of both elements, some of one, and some of neither. Similarly, a student who had spent four years studying gemorah simultaneously with higher secular subjects under the same Jewish roof was to acquire unfailing observance of traditional Judaism (a quality of both of the above types), a deep understanding of its superiority to all other ways of life (partly possessed by the former), an insight into the roots and realities of our present day culture (possessed by the latter) and an ability to superimpose one upon the other and draw upon his abundant resources in both whenever he feels necessary (possessed by neither), and so emerge the teacher, leader, and guide of the Jewish community of tomorrow, while remaining an example to the outside world of achievement in a secular field.

Although in theory it might be possible to accomplish these goals by means of studying higher secular learning at an ordinary college while learning gemorah in an ordinary yeshiva, according to the philosophy of synthesis the only way to achieve its aims in practice was through a Yeshiva College. Great individuals such as Maimonodies might have attained it on their own, and because of this they were set up as ideal personifications of synthesis, but the yeshiva student of today would only be able to realize it through the medium of Yeshiva College.

Tacitly, the philosophy was stretched a little when T.I. students were discussed. However, as the theory could assume that all T.I. students were to become Hebrew teachers, non-talmudic studies offered in T.I. were justified as necessary for a Hebrew teacher to influence his pupils' future way of life.

Yeshiva College was created to fulfill a practical need of the American traditional Jewish community—an institution of higher learning that could be called their own and would still possess a proud face to present to the outside world. A philosophy had to be found in order to fulfill the emotional and intellectual need of these Jews to rationalize their practical need in terms acceptable both to themselves and to the community in general.

Synthesis, as this philosophy, turned out to be quite successful in justifying the need for a Yeshiva College, in the sense that it became accepted almost unquestionably as Yeshiva's basic goal in moulding the character of its students. When the time came for the institution to be granted university status by New York State, no better name could be found for it than Yeshiva University, and no better philosophy could be found for it than the same one that had been used to warrant the college—synthesis.

As years passed, the outward success of Yeshiva University grew more and more impressive. In answer to fresh needs arriving every day, the University began to expand in all directions—high schools, a college for girls, a Cantorial Training Institute, an Israel Institute, an Institute of Mathematics, a Graduate Division, a College of Medicine, a Graduate School of Education, a School of Social Work, etc., etc. Some of these new additions, such as the High Schools, Stern College, and the Graduate Schools for higher Jewish Studies, had little difficulty fitting themselves into the pre-existing philosophy of the University. Others, such as the Medical School, the School of Social Work and the Graduate School of Education were created, as Yeshiva College was originally, to satisfy a practical need, but so far, synthesis, as an intellectual and emotional justification, has not been extended convincingly to include them.

The accretion of all these branches put the University on the front page of the New York Times on many occasions, and has contributed immeasurably to the popular conception of Yeshiva as one of the up-and-coming universities in America today. At the same time, the traditional Jewish community has been able to *shep* quite a bit of *nachas* from it. One of the most familiar pictures today to one who has read about Yeshiva is that of a man in a long white scientist's lab coat, holding a test tube, and wearing a *yarmulka*. The caption under it reads: "Professor X of Yeshiva University (a living example of our ideal), combines a scientific career with traditional Jewish learning.

The continued success of Yeshiva University in fulfilling these practical needs of the traditional American Jewish community accompanied by a corresponding accomplishment in fulfilling their intellectual and emotional needs (although the latter did not always keep pace with the former), caused them to believe that Yeshiva's inward achievements were as great as its outward ones: that the institution which had accomplished wonders in providing for the needs of its clientele could not possibly have effected this performance unless it had realized its avowed goal. *The students coming out of Yeshiva University must be personifications of synthesis.* The now famous image of the scientist wearing a yarmulka abetted this notion, and has gained wide acceptance.

* * *

The first question which we will pose is—How true is this notion? According to the criteria established above, the success of synthesis is not to be measured by popular acceptance of it as a goal but by the type of product is creates. Have the alumni of Yeshiva College of yesteryear become the teachers, leaders and guides of the Jewish community of today? The picture is mixed, depending upon which field one considers: Yeshiva College graduates who went on to receive *smicha* here have now come to dominate the Orthodox rabbinate in America. It is our Rabbinic alumni who are doing pioneering work in many outlying communities guiding the stray sheep back into the fold. They serve as the only Orthodox chaplains in the U.S. Army. It should be emphasized, however, that only non-traditional or ignorant Jews will accept a Yeshiva *musmach* as their teacher and leader. Traditional Jews, while they may have the greatest respect for the Yeshiva *musmach,* who is now the rabbi of their local congregation, still look to European-educated and trained *rebbies* for the leadership and the education of the Jewish community. A telling question here would be: How many Yeshiva *musmachim* have become *roshei yeshiva* in R.I.E.T.S.? A handful, at most.

There are those of Yeshiva College's alumni who graduated T.I. with a Hebrew teacher's diploma and who actually became teachers who are not leaders among the Hebrew teachers and principals of day schools but simply flow along with the tide, hardly particular whether the talmud torah they teach at is Orthodox, Conservadox, Conservative or what have you.

Let us now examine the lay Yeshiva College alumnus to discover that he has contributed to society. To the Jewish sphere, this alumnus is often ineffectual. How many of them do we find actively supporting a rabbi in the fight to get a mechitza built in a wavering Conservadox synagogue, at which seating of men and women is already separate, or even in a bonafide Conservtive place of worship, where mixed pews prevail? Many of our alumni attend these synagogues (usually because of geographic necessity, but unfortunately occasionally by choice) without raising a finger to help shift them into the traditional fold. No Yeshiva College alumnus should pray at such a synagogue unless he intends to fight to transfuse traditional Jewish blood into it—yet many do. Even those of our graduates who attend fully Orthodox *shuls* often do not take an active part in their lay leadership by becoming officers and trustees of the *shul,* or assisting to teach or help the children in the talmud torah or affiliated *yeshiva ketana,* or adult education programs. There are those of our alumni who make it known that they are fully conscious of their Jewish heritage and become lay leaders in the synagogue, but these only serve to call to attention the large number which do not. The proportion that contribute a reasonable amount of their income to Yeshiva is no better, as our beleaguered fund-raisers will testify.

Furthermore, what happens to many Yeshiva alumni when the call goes out for traditional Jews to lead community *kashrut, shabbat-observance, mikva, chevra kadisha,* and Jewish education committees in their community? How many have gone out of their ways to help find a job for someone who wants to remain a *shomer shabbat,* to build a *mikva,* to found a talmud torah or yeshiva?

Many are not active in any zionist organization, religious or otherwise. Others, who can afford it, do not lend the financial support they could to religious and cultural Jewish periodicals by simply subscribing to them.

Synthesis has actually produced alumni who have never done any of the above-mentioned things in their lives, and others whose service is rare, if occasional. If anything, this tendency has been aggravated in recent years.

Lastly, many of our alumni don't participate actively in the secular Jewish organizations such as U.J.A., Israel Bonds, Z.O.A., B'nai Brith (and the Y.M.H.A. or Jewish Community Center, if they live in a small city) to see that these groups stay Jewish, that kosher food is served at their local functions, that none of their functions take place on shabbat or Jewish holidays (or in a center, that there is some Jewishness in the educational program—not only dancing, card parties, gym) etc. etc.

I reiterate the fact that the majority of our alumni probably do participate in the above. What bothers us here is why many don't. This leads to the suspicion that maybe there are those whose activity in Jewish community life does not stem from the education they received in Yeshiva College but from community and alumni pressures and the like.

Finally, let it not be said that those who are inactive in Jewish life necessarily make up for it with achievement in secular fields. Those of our alumni who have gained wide recognition in a secular sphere, whether it be political, intellectual, or economic, are usually the very same ones who are active in Jewish affairs, not the others (for documentation of this and the above assertions, one should consult the Yeshiva College Alumni files and the membership rosters of Jewish organizations and synagogues).

Note should be taken here of a circular sent out by the Yeshiva College Alumni Association this year, on which were printed the names of some fifty alumni whose whereabouts are unknown. The request at the top read "If you have any information concerning the whereabouts of the following, please forward it to the Alumni Association." Can it be that in an ethnic group as tightly knit as the traditional Jewish community in the United States it is possible for some of Yeshiva College's alumni to go so astray that the Alumni Association doesn't even know where they are?

* * *

Now that we've established that synthesis has been at least partially unsuccessful, the next step is to ask ourselves why? Is there something at fault with synthesis as a goal, or does the fault lie in the manner in which it is carried out?

I believe that synthesis is the only possible ideal for a yeshiva college—symbiosis, union, admixture, and amalgam are poor substitutes. It should not be extended, however, to befit peripheral appendages such as a medical school, a school of social work, etc. . . .

Faulty execution, then, causes Yeshiva's ideal to fall a bit short. The thesis of this article is that synthesis is thought by the University administration to be a more-or-less ideal state, with the result that their day-to-day policy does not fully recognize it as a goal to strive for constantly and consistently. I maintain that if the University never took a step without the ultimate goal of synthesis in mind, it would succeed in achieving it.

What are the main faults of R.I.E.T.S., T.I., and Yeshiva

College as parts of the whole of Yeshiva University? We will enumerate three broad failings—1. A lack of coordination between the various divisions, 2. Assuming too much of the individual student, 3. A lack of consideration of the wishes of the student body. We will see how these flaws help cause the deficiencies in alumni described above, and how they themselves are caused by the failure to constantly keep synthesis in mind.

The lack of coordination between the morning and afternoon departments of the student's program is an old Yeshiva problem which seems no closer to solution than ever. Each division, though conscious of the larger goal of the University, seems to set day-to-day policy almost as if the other divisions of the University didn't exist. Due to Yeshiva's double program, the student's day here is much longer than at any other institution of higher learning. Yet how many teachers take this into consideration when they formulate their goals in a course?

More annoying than the above, however, is the wide gulf that separates the outlook of the teachers in R.I.E.T.S., T.I., and the College from each other. In the morning, the student is told that whatever he learns in the afternoon poses dangers to his faith; comes the afternoon, the professor smiles condescendingly at the "antiquated" ideas the student gets from "downstairs". It seems that Yeshiva is unique in two ways: It attempts to achieve a unique goal and yet the majority of the teachers, charged with instilling in the students the values necessary to its realization, don't believe in the goal of Yeshiva University themselves. Many of them pay lip service to synthesis as an ideal, but in practice, our educators seem quite satisfied with peaceful coexistence.

It is quite true that when Yeshiva College was founded, it was difficult to find religious professors. Now that Yeshiva College has been in existence for thirty years, however, it shouldn't be too hard to secure a majority of the faculties of R.I.E.T.S., T.I. and Yeshiva College to believe in the philosophy of the institution in practice—to take it into account in every class, in every conversation held with every student and every other faculty member. I wonder when synthesis was last mentioned at a faculty meeting of any of the above divisions.

The effect of constant attempts to subvert synthesis in many a classroom here, and few serious efforts to build up what has been consequently torn down, even by those who actually would like to try to educate the students toward synthesis, is not lost on the student. Many students become confused, not knowing where to turn. They feel obligated to make a choice, not only in allocating their time, but also in deciding their beliefs—an action directly opposed to the ideals of Y.U. Usually, the college, with its conglomeration of "modern" values, is chosen over the Yeshiva or T.I., which seem "ancient" to the student—but only because the morning and afternoon have become opposed to each other, instead of striving together toward a common goal. Superficially, the college stands for the present and future, whereas the Yeshiva and T.I., whose roots are more obviously in the past than those of the college, lose their portent for the moment on the student. The student's own belief in synthesis, which is quite strong in most entering freshmen, is gradually eroded away as his four years pass by. Instead of being subject to a fairly uniform educational environment, he is pushed to one side or the other by all sorts of conflicting pressures.

*No institution can realize its philosophy if the majority of those charged with carrying it out don't believe in its themselves.*

The second fault in the execution of synthesis in practice is that too much is assumed of the individual student. A perusal of the Yeshiva College catalog and the curricula of R.I.E.T.S. and T.I. will reveal that an entering freshman is supposed to have a deep, abiding, one hundred per cent faith in the principles of torah-true Judaism and so never question any of its bases. There is no course of any kind in any division available just to give the student answers to questions of faith troubling him—to contradictions between beliefs he's maintained his entire life and new ideas thrown at him in college—to basic differences of the morning and those of the afternoon. This rather naive assumption of one hundred per cent faith and observance on the part of the Yeshiva students also shows itself in the absence of discussions in present-day problems of Jewish philosophy, and the implementation of Judaism in the modern world in all but an insignificant few of R.I.E.T.S., T.I. and Yeshiva College classrooms. Assuming this much of our students is especially foolish when we examine the practices of the Yeshiva College student body. Serious violations of Orthodoxy are often committed by students, as those acquainted with the situation at Yeshiva College well know.

It is quite true that much of this is due to that fact that many of these students never had an adequate traditional Jewish home environment, consequently making some of the above a practice all their lives before they came to Yeshiva. Therefore, it might take some time to eradicate these practices. But it is painfully tragic when a student who has gone to Yeshiva his entire life, observing his faith to the best of his ability as an entering freshman, begins to practice the above *while in Yeshiva College* and is seriously questioning the basis of Judaism as an outgoing senior. Think of the time and effort that has been expended on this boy to insure his remaining a torah-true Jew throughout his entire life, only to lose him because of the absence of the right answers when he sorely needed them.

Another category in which too much is assumed of the student is in his desire to learn. It would appear from the quality of some of the teaching at Yeshiva that its students are expected to study all they can in every course no matter how uninspiring the teacher may be. What a very naive assumption this is, can be attested to by anyone who has ever been a student, remembering that when the teacher failed to transmit the subject, he lost interest in the course. Yet the administration here not only continues men in their jobs whose inability to teach or to inspire is well known, but it persists in hiring new ones. The effect of this is that the student loses interest in vital courses in the Yeshiva curriculum, sometimes even gemorah.

All of these overoptimistic unwritten requirements of the individual student are particularly strange in light of the fact that almost any Yeshiva high school student can get into Yeshiva College. True, many brilliant students also attend Yeshiva, as its convenience as an institution where one can study both Jewish and secular subjects is a big attraction to both student and his parents. In addition, the scholarship pro-

gram is quite liberal. Yet, it is quite amazing that the curriculum, especially in R.I.E.T.S. and T.I., does not take into account the various educational backgrounds of the students. The result is that a college Senior may be studying religious subjects with a college Freshman three years his junior. Instead, the Senior classes should be divided into different levels, or at least the classes should be separated according to whether the student is an upper or lower termer in college.

The reader may wonder why I feel constrained to put these facts into writing—why I can't just relate them to some administrator directly, and so attain the corrective action I desire forthwith. The answer to this is contained in the third basic fault at Yeshiva—nobody seems to care what the students think of the institution.

True, the usual platitudes about the University existing for the sake of the students are repeated at Yeshiva as in many other colleges. In practice, however, each administrator usually takes an "I know best" attitude towards complaints or suggestions of the students. In other words, he tells the students "You don't know what's good for you. You don't even know what you want. Let me take care of your problem and everything will be all right."

The patronizing and condescending attitude on the part of the administration towards student opinion has caused the representative body of the students, the Yeshiva College Student Council, to have a tradition of fighting for student rights unparalleled in most universities. The principle that student government has constantly fought for is this: that the opinion of the Yeshiva student must be a determining factor in shaping the administration's policy toward the student, and that however sincere an administration may be in desiring to benefit the student, it will never be successful unless it seriously considers the wishes of the students themselves. This principle has not been accepted by many administration members who resent criticism, who feel that what *they* believed to be in the best interests of the students is necessarily so.

Let no one entertain the notion that this attitude extends only to student leadership. Many an individual student, puzzled by the continued friction between student leaders and administration, has attempted to solve a personal problem by negotiating with an administration member on his own, only to return disappointed to the student leader.

Small wonder is it, that the 1958 annual report of the University Public Relations Department to the President, in the section devoted to student relations stated, "The development of a wholesome atmosphere in each school of Yeshiva University is dependent a great deal on the public relations exercised by the respective head of the school, the dean, or director, as the case may be."

"He is the one who sets the tone for office procedure and behavior. While in the case of the older schools, past traditions and practices may play an important role in student relations, nonetheless, we must recognize the fact that *students sense immediately what's wrong with a school.* Such comments as, "I can never get information in that office," or, "I've been trying to see him for two weeks now," or, "They don't know anything about the program," are specific examples and comments.

"In the case of an undergraduate, very often even before he enters school, he is forewarned as to people and mechanics. A student who enters an office with a request automatically senses whether the person he is talking to honestly wants to help. . . ."

"While we all recognize that manuals of behavior and operation have to be set up, these cannot become effective unless there is a definite effort made to help the student and be of some service to him."

I can only add that when the above is not the case, an alumnus may nurse some minor grudge against the institution for years which will prevent him from supporting it as much as he should.

I quote again from the Public Relations Report. "Probably Yeshiva University's greatest force for Jewish survival is its undergraduate students who represent the immediate and largest group of "ambassadors of good will for the institution." Their day to day accomplishments speak more for Y.U. than anything else. *Their attitudes, feelings, expressions, and activities do more to create the public image than any other on our program."*

It isn't too difficult to see how this "We know best" attitude on the part of the administration can be traced directly to a lack of confidence in the ability of the student to shape his own future correctly. It causes the student to lose a vital opportunity to develop his potential for leadership while at college, and consequently, as an alumnus, he has missed out on four of the most important years in which to develop into a future leader in the Jewish community.

I maintain that the above three defects, and their consequences in our alumni, can be corrected only if synthesis is kept constantly in mind by administration and faculty as a goal to be transformed into living reality. It must be kept in mind with a view towards the student's past—by not assuming too much of him and providing him with ample opportunity to find answers to pressing questions and to get the good education that the fulfillment of synthesis demands. It must be kept in mind with a view towards the present—by constant discussion at faculty and administration meetings as to whether the ideal of the University is being realized, and by making an effort to employ more educators who believe in the philosophy of the institution. Finally, it must be kept in mind with a constant view towards the student's future as an alumnus and as the living symbol of Yeshiva University to the world, by never setting university policy until the student's wishes have been made known and respected.

Yeshiva University is the only dynamic force of any dimensions to speak of in the traditional Jewish community in America today. Synthesis is the only possible philosophy for our institution, whose success must be measured by the measure of realization of its ideal. If our alumni are to continue to become the leaders of the traditional Jewish community of tomorrow, they must have pride in the parent institution. Only if synthesis is kept constantly in mind by those responsible for the policy in Yeshiva University will our goal be realized—to produce, in every alumnus, an individual to whom the Jewish community can look up to and of whom it may be proud.

# THE 1924 VISIT
# OF THE RABBINICAL DELEGATION
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by Aharon Rothkoff

I. *Background of the period and the visit.*

The outbreak of the First World War in August, 1914, started a process which completely uprooted European Jewry. By the time the Armistice ending the First World War was signed on November 11, 1918, thousands of European Jews were homeless, while countless Jewish communities were demolished.

The Jewish *Yishuv* in Palestine also suffered greatly during this period. As soon as Turkey joined with the Central Powers, the Jews in Turkish Palestine began to be subjected to a reign of oppression that did not end until Palestine was conquered from the Turks by the British army, commanded by General Allenby on December 11, 1917.[1]

The Yeshivoth and Torah institutions in Europe and Palestine were devastatingly disrupted by the war. Financial aid was cut off from the Palestinian institutions. The Yeshivoth in Europe not only suffered from lack of funds at this time, but many of them were forced into exile as well.

The Yeshivah of Slabodka, Lithuania, moved to Minsk, White Russia, and afterwards to Kremenchug, White Russia. When the war was finally over the Yeshiva moved back to Slabodka.[2] The majority of the Yeshivah of Radin had to leave Radin. The *Chofetz Chaim,* Rabbi Israel Meir HaCohen Kagan, founder and leader, of the Yeshivah, led them into exile. During the war the Yeshivah continued in Smilovitz, a small town in the region of Minsk. The Yeshivah went through a long exile until it finally returned to Radin.[3]

The Yeshivah *Kneses Beth Yitzchak,* which was also located in Slabodka, and was under the direction of Rabbi Baruch Baer Leibowitz, was also forced to flee during the war years.[4]

As early as October 4, 1914, the Central Committee for the Relief of Jews Suffering Through the War, was organized by the Orthodox Jews of America. Louis Kamaiky, publisher of the Jewish Morning Journal, was president of this organization, while Harry Fischel was treasurer. The Central Relief, as it was commonly referred to, collected thousands of dollars, which were distributed to the war sufferers by the Joint Distribution Committee.[5]

During World War One, and during the years immediately following it, much was accomplished towards resettling the Jews in Europe and Palestine. Homeless Jews were resettled and entire Jewish communities were reestablished. By the early twenties, the physical rehabilitation of European and Palestinian Jewry was accomplished.

However, the relocation of Yeshivoth was just beginning at that time. Many of the European Yeshivoth were returning to their original homes. Some of these had to rebuild their original sites. A number of Yeshivoth reopened on new locations altogether. The relocation process was further strained by the voluntary emigration of many Yeshivoth from Communist Russia. These had to reestablish themselves in more friendly surroundings.

With the termination of World War One, the Yeshivoth in Europe and Palestine found themselves with a large influx of new students. With conditions returning to normal, many young men were able to allow themselves the luxury of Yeshivah study. Because of all the above mentioned factors, by the year 1923, the Yeshivoth of Europe and Palestine were in a serious financial crisis.[6]

At this time, the Central Committee began to function mainly as a committee to collect funds for the aid of the Yeshivoth and Torah institutions of Europe and Palestine. After the physical rehabilitation had been completed, this Orthodox group realized that a spiritual reawakening must be sought as well. However, with the Orthodox Jews in America in the minority, and with the general let down that follows a successful accomplishment, the Central Relief sought some manner of attracting and arousing the interest of American Jewry in the spiritual rehabilitation of their brethren overseas.[7]

During this time, in late 1923, the Rosh Yeshivah of the Slabodka Yeshivah, Rabbi Moshe Mordecai Epstein, decided that a fund raising trip to Great Britain and America was the only solution for the financial problems of the Slabodka Yeshivah. At the same time, the Central Relief also came to the conclusion that it was necessary to bring to American commanding Torah personalities, who would be able to revitalize the enthusiasm of American Jewry for the support of the European and Palestinian Yeshivoth.

It was decided to have a delegation of three outstanding Rabbis visit America, under the sponsorship and direction of the Central Relief. These Rabbis were to spearhead a national Central Relief campaign for the aid of the oversea's Yeshivoth. It was decided that the visiting Rabbinical delegation would consist of Rabbi Abraham Isaac HaCohen Kook, Chief Rabbi of Israel; Rabbi Moshe Mordecai Epstein, head of the Yeshiva of Slabodka; and Rabbi Abraham Dovber Kahane-Shapiro, President of the *Agudath HaRabbanim of Lithuania,* and Chief Rabbi of Kovno. The Central Relief formulated plans for their arrival in the spring of 1924, and for a large fund raising drive to be conducted in America at that time.[8]

II. *Biographical sketches of the members of the visiting Rabbinical delegation.*

Rabbi Abraham Yitzchak HaCohen Kook, who was acknowledged to be the head of the delegation, was born in 1865. After an initial period of study under famous Rabbis, he completed his studies at the Yeshivah of Volozhin. While still very young, he was already acknowledged to be an outstanding master of all Talmudic knowledge. He was renowned

for his knowledge of Kabbalah and philosophy. Rabbi Kook possessed a tremendous love for the Holy Land, and in 1904 settled in Palestine, as the Rabbi of Jaffe. In early 1914, he left Palestine to attend the First World Conference of the Agudath Israel. While away on this trip, World War One broke out and Rabbi Kook was unable to return to Palestine.

After spending a year and a half in Switzerland, he accepted the Rabbinate of *Congregation Machzeikie Hadaath* of London. In 1919, a delegation from Israel arrived in London, and requested him to become the Chief Rabbi of Jerusalem. He accepted this position, and organized the Chief Rabbinate of Palestine after his return to the Holy Land. He was elected to serve as the first Chief Rabbi of Palestine. He was officially acknowledged by this title during his visit to America in 1924.

After his visit to America, he returned to Jerusalem, where he continued his manifold duties as the spiritual head of Palestine. Rabbi Kook also founded the Yeshivah, *Mercaz HaRav*, and published many books, articles, pamphlets on *Halachic* and Philosophic themes. On the third day of *Elul* of the year 1935 C. E., he passed on to his eternal reward, mourned by all of world Jewry.[9]

Rabbi Moshe Mordecai Epstein was born in 1866, and was one of the outstanding students of the Volozhin Yeshivah. At the age of 18, he was acknowledged to be fluent with the entire Talmud. In 1893 he became one of the heads of the Yeshivah of Slabodka. Later he was engaged as the Chief Rabbi of the city of Slabodka as well. His fame spread throughout the Jewish world with the publication of his books on the Talmud entitled, *Levush Mordecai*.[10]

He wandered with his Yeshivah during World War One, and after the war reestablished the Yeshiva in Slabodka. It was in his capacity as head of the Slabodka Yeshivah, that he visited America in 1924. After his return from America, he transferred part of the Slabodka Yeshivah to Hebron in Palestine.

In 1927 he revisited America to raise funds for the Yeshivoth under his direction. During the Arab massacres of 1929, many of his Students in Chevron were killed, and this sad event greatly grieved the remaining years of his life. On the second day of *Kislev*, in the year 1934 C. E., he passed on to his eternal rest, greatly mourned by his devoted students all over the world.[11]

Rabbi Abraham DovBer Kahane-Shapiro was born in 1871. He studied at the Volozin Yeshivah, and became famous for his outstanding intellectual ability. He became well known throughout the Jewish world, when he published the first volume of his book, entitled *Dvar Avraham*.[12] In 1903, he became Chief Rabbi of Kovno, one of the outstanding Jewish communities of Lithuania. He was very active in Jewish affairs, and was one of the founders of the *Agudath HaRabanim of Lithuania*, the Rabbinical organization of Lithuania. He was elected President of this organization, and it was in this capacity that he visited America in 1924.

After his visit to America, he returned to Kovno to remain one of the leaders of European Jewry until the rise of Hitler. Though offered a visa to America, he chose to remain with his community until the bitter end. On the twenty-second day of *Adar Aleph* in 1943 C. E., after much aggravation and suffering, he died of a broken heart in the ghetto of Kovno. On the next day, under penalty of death from the Nazis, some ten thousand Jews, who were still alive in the Kovno ghetto accompanied their beloved Rabbi to his eternal rest.[13]

### III. *The Arrival of the Rabbinical Delegation and the Central Relief Campaign.*

Preparations for the arrival of the Rabbinical Delegation began in earnest in America. Arrangements were made for the Rabbinical Delegation to tour America and Canada. Rabbi Aaron Teitelbaum, Secretary of the Central Relief, was extremely active in making these arrangements.[14] Both the Jewish and the Anglo-Saxon press informed the public of the coming event. In New York City, the Orthodox Jewish daily, *The Morning Journal*, kept the public alerted for the impending visit.

Early in 1924, the *Rosh Yeshivah* of Slabodka, Rabbi Moshe Mordecai Epstein, arrived in America. He was accompanied by Rabbi Jacob Lessin, a founder of the Slabodka *Kollel*.[15] However, no official reception was held upon their arrival, as it was decided to begin the campaign when the entire Rabbinical delegation would be present. The Rabbis remained in New York City pending the arrival of the other members of the Rabbinical delegation.[16]

On Tuesday night, March 18, 1924, the Olympic docked at Battery Park. On board the Olympic were Rabbi Abraham Yitzack HaCohen Kook, Chief Rabbi of Palestine, and Rabbi Abraham DovBer Kahane-Shapiro, Rabbi of Kovno, and President of the *Agudath HaRabbanim of Lithuania*.[17]

At eight o'clock the next morning, Wednesday, March 19th, 1924, some ten thousand people were present at Battery Park to greet the arriving Rabbis.[18] There were numerous delegations from the various Jewish organizations, Yeshivoth and Synagogues of New York City. There were scores of cars parked along the battery, decorated with Jewish and American emblems.[19]

A committee consisting of Rabbi M. Z. Margolis, Rabbi Meyer Berlin, Rabbi Aaron Teitelbaum, Rabbi Herbert Goldstein, Rabbi Israel Rosenberg, Mr. Harry Fischel, and Mr. Leon Kamaiky escorted the Rabbis off the ship. Rabbi Kook and Rabbi Shapiro were joined by Rabbi Epstein, who had previously arrived in New York. The Rabbis were escorted to cars, while the surrounding throng applauded and cheered.[20] Rabbi Shapiro was accompanied by Rabbi Abraham Faivelson, Secretary of the *Agudath HaRabbanim of Lithuania*. Rabbi Kook was accompanied by a relative.[21]

From the pier at the South Ferry division of Battery Park, a large calvacade of cars escorted the Rabbinical Delegation to an official reception at City Hall.[22] At City Hall, Mayor John P. Hylan welcomed the visiting Rabbinical Delegation and presented them with the "Freedom of the City". The Mayor said, "I am very glad of the opportunity which permits me officially to welcome to this city, distinguished Jews from the old world. In Rabbis Kook, Shapiro and Epstein we are privileged to greet teachers and spiritual leaders, whose intellectual achievements are in themselves worthy of special recognition."[23] After the Mayor spoke, Rabbi Kook delivered a brief address in Hebrew, which was translated into English by Rabbi Herbert S. Goldstein. Afterwards, the Cavalcade proceeded from City Hall, through Fifth Avenue, to the Hotel Pennsylvania.[24]

For the next few weeks the Rabbinical Delegation stayed at the Hotel Pennsylvania. At the hotel, they were consulted regarding the tours planned for them. The final plans for the tour were then completed. The Rabbinical Delegation also received many committees from the various synagogues, educational institutions, Zionist organizations, and Jewish organizations of Greater New York.[25] Many newspapers and magazines also interviewed the Rabbis while they stayed at the Hotel Pennsylvania.[26]

On Purim, Thursday, March 20th, the Rabbinical Delegation ate their Purim dinner at the home of Rabbi M. Z. Margolis. Rabbi Margolis was one of the leaders of the *Agudath HaRabannim of the United States and Canada,* and was also active in Yeshivah Rabbi Isaac Elchanan. Rabbi Dr. Dov Revel, President of Yeshivah Rabbi Isaac Elchanan, and Rabbi Dr. Hillel Klein, Rabbi of Congregation Ohev Zedek were also present at this dinner.[27] During the course of their visit, the visiting Rabbis all delivered guest lectures at the Yeshivah Rabbi Isaac Elchanan, which was then located at 301 East Broadway.[28]

Wednesday night, April 2, 1924, the Central Relief Drive for the European and Palestinian Yeshivoth officially began in the Grand Ballroom of the Hotel Astor, at the official reception held for the visiting Rabbis. About two thousand people were present at the dinner, and $50,000 was pledged for the campaign. Rabbi M. Margolis presided at the dinner, while all three visiting Rabbis spoke. All the Rabbis expressed their thanks for the previous aid of the Central Relief. They reported how the money was spent overseas. Rabbi Shapiro explained that 1300 European Yeshivoth of all types were supported by these funds from the Central Relief. Rabbi Kook also spoke about the rebuilding of Palestine, and urged American Jews to undertake an active part in Palestine's rebirth.[29]

A one million dollar goal was set for the campaign. Various ads were published by the Central Relief Committee to publicize the campaign. The central theme of the ads was, "The blood spilt for the Torah shouldn't have been in vain."[30]

Mr. Harry Schiff gave the Rabbinical Delegation a house at 304 West 76th Street, between West End Avenue and Riverside Drive. The Rabbis moved there from the Hotel Pennsylvania after the first two weeks. Mr. Schiff also supplied help to take care of their needs. The Rabbis occupied this house until they departed from America.[31]

On Tuesday, April 15, 1924, the Rabbinical Delegation was received at the White House, by President Coolidge. The Delegation was accompanied by Rabbi Aaron Teitelbaum, Secretary of the Central Relief Committee. During this visit, Rabbi Kook also received clarification of the United States' views on the Balfour Declaration. After the reception at the White House, Rabbi Kook was visited by the English Ambassador to the United States. They also discussed the Balfour Declaration and the Palestinian situation.[32]

By this time, the Central Relief Campaign was in full swing. The Rabbinical Delegation visited various sections of New York City. The last day of Passover, Saturday, April 26, 1924, was proclaimed Central Relief Day. Synagogues all over the nation made appeals for the Central Relief Campaign. On Monday, May 5, 1924, the Rabbinical Delegation was received in Montreal, Canada. The day was proclaimed a holiday for Canadian Jewry, and the Rabbinical Delegation was greeted at Montreal's City Hall by the Mayor of Montreal. The Rabbinical Delegation also visited cities with large Jewish populations, such as Chicago, Philadelphia, Detroit, Pittsburgh, and Baltimore. They also visited many areas adjacent to New York City.[33]

Wherever the Rabbinical Delegation went, they were welcomed by the local government dignitaries. They usually spoke at rallies held in the Synagogues of the local communities, and pledges were generally made to the Central Relief Campaign at their rallies. Before the arrival of the Rabbinical Delegation, committees comprised of the local orthodox Rabbis and laymen, in coordination with the Central Relief Committee, planned the agenda for the visiting Rabbinical Delegation. They also took care of all the necessary technical arrangements.[34]

By the fall of 1924, the campaign was coming to its close. The main portion of American Jewry had been contacted by the campaign, and the visiting Rabbis were anxious to return to their responsible positions in their respective homelands. Rabbi Epstein authorized the reprinting of one of the volumes of his scholarly publications entitled *Levush Mordecai,* by a New York publisher. The proceeds were to go to the Central Relief Campaign.

On October 28, 1924, Mr. Harry Fischel presided at a farewell dinner for the Rabbis at his residence. On November 12, 1924, the Rabbinical Delegation departed for their homes.[35]

The Central Relief Campaign had collected $400,000.[36] Although the goal of $1,000,000 was not reached, $400,000 represented a substantial sum in 1924. The Central Relief sent cnecks to Yeshivoth located all over the world. This money was instrumental in helping the Yeshivoth reestablish themselves after World War I, and many Yeshivoth were now able to repay their debts upon receipt of their allocation from the Central Relief Committee.[37]

## IV. *Results of the Visit of the Rabbinical Delegation.*

The visit of the Rabbinical Delegation had many positive results. Most important of these was the financial success of the Central Relief Campaign. Many Yeshivoth were actually saved from extinction by the funds provided as a result of the Campaign. The larger, world-famous Lithuanian Yeshivoth were able to reestablish themselves as they received the needed financial support from this campaign.

The visit of the Rabbis made American Jewry realize their responsibilities towards the spiritual centers of Europe and Palestine. This visit set a precedent for future years. In the years that followed, before World War II, many famous Rabbis visited America in behalf of Yeshivoth overseas. These Rabbis were always favorably received.[38]

The Rabbinical Delegation also provided support for the young Yeshivah movement which was starting to develop in America at that time. Yeshivoth Rabbis Isaac Elchanan, Chaim Berlin, Jacob Joseph, and Mesifta Torah Vdaath received encouragement and inspiration from the visiting Rabbinical Delegation.

A number of American young men were influenced to study in the European Yeshivoth as a result of the visiting Rabbis. In particular, Rabbi Epstein, the *Rosh Yeshivah* of

the Slabodka Yeshivah, influenced American students to depart for Yeshivah study in Europe.[39]

The Zionist movement, especially the Mizrachi Organization, received impetus and encouragement by Rabbi Kook's presence in America. Many times, during his addresses, Rabbi Kook glorified the rebuilding of Palestine. Rabbi Kook called upon American Jewry to do their share in redeeming the Holy Land.

American Jewry had also shown that it realized the greatness of their Jewish spiritual heritage. The visiting Rabbis were shown the greatest respect and admiration by all segments of American Jewry. The outstanding honor given the visiting Rabbis by government dignitaries, did much to raise the prestige of Orthodox Jewry in America.[40] Years later, Rabbi Kook, while reflecting upon his visit to America, is reported to have said, "I have known different types of suffering in my life. . . . But in America I encountered a new type of suffering. I suffered from the enormous amount of honor accorded me."[41]

## NOTES

[1]Cohan, Israel, *The Zionist Movement*, New York, Zionist Organization of America, 1946, Chapter 7.

[2] מירסקי, שמואל ק., מוסדות תורה באירופה בבנינם ובחורבנם, ניו־יורק, הוצאת ענין על יד ההסתדרות העברית באמריקה תשט"ו, דפים 153-151.

[3]Ibid., pp 191-195.

[4]Ibid., pp 314-316.

[5]Rosenfelt, Henry, *This Thing of Giving*, Plymouth Press, 1924, p 17.

[6]Goodman, Isadore, "Rabbi A. I. H. Kook and His Mission to American Jewry", *Jewish Forum*, New York, March, 1924, pp 173-176.
מירסקי, שמואל ק., op. cit. Consult the articles on the individual Yeshivoth.

[7]Goldstein, Herbert S., *Forty Years of Struggle for a Principle—the Biography of Harry Fischel*, New York, Bloch Pub. Co., 1928, pp 338-339.
This book erroneously states the year 1925 as the date for the visit of the Robbinicol Delegation.

[8]*The Agudath HaRabbonim of the United States and Canada* aided the Central Relief in planning the visit, and helped to implement the plans.
The official Hebrew titles for the visiting Rabbis were: הגאון ר' משה מרדכי עפשטיין, אב"ד ור"מ בסלובודקה; הגאון ר' אברהם דובער בהנא־שפירא, נשיא אגודת הרבנים בליטא. הגאון ר' אברהם יצחק הכהן קוק, הרב הראשי לארה"ק;
The information contained in this section of the study was received from Rabbis Jacob Lessin and Abraham Foivelson. Rabbi Jacob Lessin, presently *Moshgiach Ruchani* of the Rabbi Isaac Elchanan Theological Seminary, accompanied Rabbi Epstein of Slabodka to America in 1924. At that time, Rabbi Lessin was among the founders of the newly formed *Kollel* of the Slabodka Yeshivo. Rabbi Lessin returned to Slabodka with Rabbi Epstein, and remained in Europe until World War II.
Rabbi Abraham Foivelson, presently administrator of the *Vaad HaRabbanim* of Greater New York, accompanied Rabbi Shapiro of Kovno to America in 1924. At that time, Rabbi Faivelson was Secretary of the *Agudath HaRabbonim* of Lithuonio. After the visit, Robbi Faivelson remained in America.

[9] תולדות אנשי שם, ניו־יורק, תש"ו, דפים 116-115. זוין, יוסף שלמה, אישים ושיטות תל־אביב, הוצאת ביתן חספר, תשי"ב, דף 203.

[10]The Hebrew title of his published works was לבוש מרדכי, לה"ר משה מרדכי עפשטיין, הידושים וביאורים.
תולדות אנשי שם, op. cit., דף 93. זוין, יוסף שלמה, op. cit., דף 251.

[11]

[12]The Hebrew title of his published works was שאלות ותשובות דבר אברהם, לה"ר אברהם דובער בהנא־שפירא.

[13] תולדות אנשי שם 'סד' כוי דף 141 אלה אזכרה — חלק א', ניו־יורק, הוצאת המכון לחקר בעיות היהדות החרדית, תשט"ו, דפים 16-9.

[14]Robbi Aaron Teitelbaum was one of the guiding lights for the visiting Rabbinicol Delegation. Robbi Teitelbaum was born in Jerusalem, and was sent to America in 1913 to collect funds for Torah institutions in Jerusolem, which were under the direction of Robbi Choim Berlin. With the outbreak of World Wor I, he was forced to remain in America, and he became one of the leaders of the Central Relief. The success of the visiting Rabbinical Delegation was greatly aided by his devoted work. Under his guidance, the Rabbinical Delegation was received by the President of the United States, and by many other government dignitories. Robbi Teitelbaum devoted the rest of his life to Relief activities. Many times he wished to return to Palestine; however, his manifold Relief activities demanded that he continue to live in Americo. The greatest Europeon Robbis felt that his fund raising activities in America were extremely instrumental in enabling the European Yeshivoth to survive the trying period between the two World Wors. For additional information about the late Rabbi Teitelbaum, consult תולדות אנשי שם, op. cit., דף 57-55.

[15]A *Kollel* is a school devoted to intensive Tolmudic study and research. Married men who are supported by the *Kollel*, study under the direction of the Dean of the *Kollel*. The Slobodko Yeshivah had just organized this *Kollel*.

[16]This information was received from Rabbi Jacob Lessin.

[17]*Jewish Morning Journal*, New York City, March 18-21 1924 *New York Times*, New York City, March 20, 1924.

[18]Goldstein, Herbert S., op. cit., pp 338-339.

[19]*Jewish Morning Journal*, March 20, 1924.

[20]Ibid.

[21]It was impossible to locate the identity of the person accompanying Rabbi Kook. However, it was ascertained that he was a relative of Rabbi Kook's and that he was a layman.

[22]See note 19.

[23]*New York Times*, March 20, 1924.

[24]See note 19.

[25]*Jewish Morning Journal*, March 20-April 3, 1924.

[26]Ibid.—For an exomple of these interviews, consult the *Jewish Forum*, op. cit. On page 177, on interview with Rabbi Kook is reported. The interview took place in Rabbi Kook's reception room at the Hotel Pennsylvania.

[27]See note 25.

[28]Rabbi Kook delivered his lecture at the Yeshivah Rabbi Isaac Elchanan on Thursday, April 23, 1924.

[29]See note 25.

[30]See note 25.

[31]See note 25.

[32]*Jewish Morning Journal*, April 16, 1924.

[33]*Jewish Morning Journal*, April 17, 1924-October 29, 1924.

[34]Ibid.

[35]Goldstein, Herbert S., op. cit., pp. 338-339.

[36]Ibid.

[37]This information was received from Rabbi Jacob Lessin.

[38]Some of the well known Robbis who later visited America on behalf of the various European Yeshivoth were Rabbi Shimeon Shkop, Rabbi Baruch Baer Liebowitz, Rabbi Meir Don Plotski, Rabbi Meir Shapiro, Rabbi Abraham Isaac Bloch, Rabbi Elchanan Wossermon, Rabbi Aaron Kotler, Rabbi Isaac Sher, and Rabbi Joseph Cahnemon.
This list was compiled from *Eidenu—Memorial Publication in Honor of Rabbi Dr. Bernard Revel*, ז"ע, New York, 1942, page 17, and 40 , תולדות אנשי שם

[39] זוין, יוסף שלמה, op. cit., דף 256.

[40] צירף, אפרים, חיי הרב קוק, ירושלים. הוצאת הספרים הארץ ישראלית, דף 110 תולדות אנשי שם, op. cit., דף 56.
These impressions are also received from the sources previously referred to.

[41] צירף, אפרים, op. cit., דף 191 — "מיטיבי לא ידעתי אלא שני מיני יסורים ויסורים שהם יסורים של אהבה. עכשיו ידוע אני שרשה מיני יסורים ואהר בהם יסורים של כבוד". (על חלקית פניו באמריקה).
The research on this topic is not complete. The Central Relief evolved into the Federated Council of Israel Institutions. The old Central Relief records are stored in the basement of the building in which the Federated Council is located, at 38 Park Row, New York City. Undoubtedly these records would provide added information to the financial aspects of the above discussed topic. However, it would require a substantial financial outlay to salvage these records which are stored under masses of similar material. The records of the Central Relief were therefore inaccessible.

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